

THE
MISSIONARY HERALD.

VOL. XLVI.

APRIL, 1850.

No. 4.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, AUGUST 4,
1849.

THE following letter, though less animating than some which have come from this favored station, contains several items of intelligence that cannot fail to be read with interest.

Return of Health.

In a previous communication, Mr. Coan described the fearful havoc which disease had made in the field under his care, stating, among other things, that while the births in Hilo and Puna during 1848 were only one hundred and seventy-three, the deaths amounted to 1,098; and that of these one hundred and seventy-three new-born children nearly all had been cut off by the destroying pestilence. The reader will be glad to receive the more hopeful tidings brought to him in the subjoined extract.

It affords us much joy to report the return of health to our people. Our former communications conveyed heavy and mournful tidings. The epidemics which swept like the burning sirocco over the land, have passed away; and they are succeeded by a good degree of health and activity among the people. The cloud which hung with such deep gloom over them, has disappeared, and the sunlight of health again beams upon their joyful faces.

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But the effects of the pestilence have not yet ceased. The seeds of disease and of dissolution were then sown deep and wide in the native constitution. The ratio of mortality has, consequently, been increased up to the present time; and it is still greater than in former years. Since my report in April, founded on statistics collected in February and March, about three hundred deaths have been recorded in this church. Hence the whole number of church members whom we have buried, exceeds three thousand five hundred. But while, on the one hand, we fear that many have gone unprepared before their Judge, we are comforted, on the other hand, with the hope and the belief that many have also joined the redeemed around the throne. There have been many cases of intelligent and patient continuance in well doing to the hour of dissolution, as also of triumphant faith in the grand conflict with the last enemy.

It is gratifying to learn from Mr. Coan that, terrible as was the calamity which came upon the poor Hawaiians, during the reign of disease and death, the worship of God was not neglected. "Amidst all the sickness and sorrow," he says in the previous letter already alluded to, "our religious meetings have not been broken up or suspended. When nearly the whole population were prostrate with sickness, and even when the opening heavens were flooding the earth with rain, little companies of three, five, ten were

every where found stealing away to their houses of prayer, to acknowledge the presence and invoke the blessing of that God in whose hand our breath is. No opportunity was omitted, and no efforts were spared, to impress upon the people the idea that the Lord was holding the rod over them, and to stimulate and encourage them to profit by the chastisement, by humiliation, confession and penitence, by loving, adoring and fearing their heavenly Father, and by saying unto him with Job, 'Though he slay me, yet will I trust in him.'"

And it is still more gratifying to be assured, that "the Spirit of the Lord has evidently sanctified these afflictions to many, by showing them more clearly and most impressively the true nature of earthly good, and by leading them to feel their need of higher and stronger consolations than temporal pleasures can afford." "The Holy Spirit has also operated on the hearts of many who were previously 'without God in the world.' A number have been found, in various parts of the field, who have inquired the way to Zion; and from these and former candidates two hundred and sixty-five have been brought into the church; while not a few of our wandering members have been restored to the fold of the good Shepherd."

Present State of the Church.

After Mr. Coan returned from the meeting of the mission, held at Honolulu last spring, he made tours through all his field. He found the church in a quiet, harmonious state, the members being more or less active in the service of their Master. In some districts there was "a good degree of spiritual life, and much to cheer and encourage." He also found that meetings had been well sustained during his absence at Honolulu; and that at some points there had evidently been an increase of activity and efficiency on the part of the native helpers.

And here let me say that occasional absences from the people, if not protracted, or if they do not occur during a time of special temptation, or of unusual susceptibility, often prove beneficial. It throws a responsibility on the church members, which acts as a moral stimulus, arousing them to more energy and fidelity in the Lord's work. But the separation of the pastor from his flock cannot be too much protracted without danger. The people are children, easily carried about with every wind of doctrine, of passion, and of practice. They are gaining knowledge, however, and growing more stable and decided in the cause of truth; that is, such of them as are truly sincere in their professions, of whom

we have most cheering evidence that there are many.

A Suggestion.

Allow me here to hazard a remark, which may strike many as hasty and foolish, but which nevertheless, after much reflection and observation, I believe to be true. Let one half of all the ministers of Christ in New England be at once removed to the West, to Oregon, to California, or to heathen lands; let all the churches be committed to the care of the other half; and those churches will be more richly blessed than they now are, while the world would feel such a moral influence as it has never yet felt. I might expand and illustrate this idea at great length; but this is not my design.

Let me say briefly, however, as the result of my experience, that churches, visited by their pastor four or five times annually, maintain as sound morality and as much holy activity, as those who have the privilege of attending from five to ten sermons and lectures weekly. And in many cases the advantage is decidedly on the side of the former class. The reasons are obvious. Where the pastor is seen unfrequently, his visits are appreciated from their very novelty; and his sermons, counsels, exhortations, official acts are regarded with deeper interest; and they leave a more lasting impression on the people. Then comes the sense of responsibility on the part of the church, to carry out his instructions, as received from time to time; such as sustaining public worship, visiting the sick, attending funerals, warning the unruly, looking after wanderers, laboring for the conversion of sinners, watching over all, &c. &c. All this awakens their zeal, develops their talents, leads them to study the Scriptures, and keeps alive their feelings of piety and devotion. Nearly every member of the church is thus brought into a state of responsible activity, by being often called upon to take some part in the work of the Lord. These results will not be permanent, however, without the constant superintendence, and the frequent and faithful visits of the pastor. In this manner all the churches of New England might be superintended by half (and I believe by one-fourth) of their present number of ministers, thus setting at liberty a disciplined and mighty army to carry the holy war into all parts of Satan's earthly kingdom. It is true that these ministers would find

less time to study and read and write; but I apprehend that they would find a speedy and full compensation in increased physical and moral energy, perhaps also in mental.

A Biographical Sketch.

During the great mortality which has recently prevailed at the Islands, there have been some instances of a most happy and triumphant departure from earthly scenes; and some have evidently exchanged a life of sincere devotion to the interest of Christ's kingdom in this world, for the purer and nobler service of heaven. Mr. Coan gives an interesting sketch of one individual of this description.

Joshua was once a member of the church at Kaamaloa. Some fourteen years ago he removed to Hilo, where he remained until his death, which took place in April last. For several years after his connection with this church, he exhibited no special marks of spirituality; but during the great revival, he became deeply and thoroughly aroused, and at the same time wonderfully transformed. The study of the Bible, secret and social prayer, attendance at the house of God, religious conversation, visiting from house to house, laboring for souls, &c. were his meat and his drink. With no extraordinary native powers of mind, he became one of the most active and efficient helpers, merely through the strength of his piety, or, in Scripture language, "through the power of the Holy Ghost" resting upon him.

He was already an old man, but his strength and his youth were renewed like the eagle's. He became my almost constant companion in travel, patiently toiling by my side over the burning lava fields of Puna, and through the rivers and ravines of Hilo. His love for Christ, his compassion for souls, seemed deep, fervent and constant, not always, of course, equally intense, but never doubtful. His prayers were highly fervent, deeply humble, believing and importunate. I have never met with a mightier wrestler at the throne of grace. Good old Jacob, when gazing up the celestial ladder, did not see more clearly into heaven than good old Joshua, when kneeling before God. I never tired in traveling with him; and his conversation and prayers never wearied. When my spirits were sad, my resort, next to the throne of grace, was the hut of good old Joshua. He was truly spiritual, and there was an unction about him which readily attracted spiritual minds. The

wicked venerated and feared him; the good loved him.

As age and infirmity crept over him, he began to feel it more and more difficult to go with me on my tours. Several times, when invited to do so, he has excused himself, saying, "I am too old and too feeble. My heart goes with you; but this poor old body cannot drag itself over the hills and the rivers any more. It is done." Then, after a little reflection, all his old recollections would revive, and his desire to go again would become so strong, that he would say, "Well, I will try it once more. Perhaps God will give me strength to go through; if not let him leave me by the way; all will be well." Gathering up his strength and taking his staff, the pilgrim and the patriarch would set off "faint yet pursuing." Usually, at the close of the first day, and when bowing before the family altar, the old man would express his joy and gratitude to God, that he had been persuaded to attempt the tour. Listening to the Word, and seeing the works of God, would so fill his soul with joy that he would spontaneously exclaim, "I am glad that I came. I feel stronger than when I set out. The Word does me good. Oh how much I should have lost, had I remained at home!" Such scenes were repeated several times before he finally yielded to the increasing infirmities of age.

At length the strong man bowed beneath the pressure of years, and his active labors were confined to the circle immediately around the station. His wife, younger and more vigorous, was smitten by a paralysis, and hastened to the grave. This left his house and his heart desolate; for his conjugal relations were happy. He had no children. The measles and whooping-cough, with their attendants, prostrated his little remaining strength; and he was never again able to leave his house. He lingered, however, on the banks of Jordan, but with many longings to pass over.

Often have I found him, while strength allowed it, lying prostrate with his old spectacles on, his Bible open on the mat (his bed), and his face downwards, eagerly digging gold from that precious and exhaustless mine. While thus absorbed, and with dimmed natural vision, he would not at first notice that any one had entered; but at length, raising his eyes a little, and desecrating me, he would reach out both hands, clasp one of mine, press it, hold it fast, and look up to heaven, while the tears flowed down his aged cheeks, and

remain silent for some time. At length his struggling feelings would find vent in such words as follow: "Bless the Lord! I rejoice to meet you. My heart is full. O the word of God! Deep, high, broad, rich, wonderful! I relish it; I eat it; it is delicious food. It is sweeter than honey to my taste. I want to see Him. I long to be with Him. I long to go. But I will wait. He is good. He knows best. He will come by and by. But to be with Him! This only will satisfy my soul. This only will fill my heart."

Expressions of a similar character fell from his lips during almost every one of our later interviews. At length we were summoned to the general meeting; and on our return it was announced that the Master had come and called for Joshua. My soul followed him in his celestial chariot, and I involuntarily exclaimed, "My father! my father! the chariot of Israel and the horsemen thereof." He "was a good man, and no one denies it. Both friends and foes say of Joshua, "He was a good man." Give me his simple faith and his sure hope, and I ask no other inheritance. Oh that my title to eternal life might appear as clear, as authentic as his!

Improvement in Roads.

Those who are acquainted with the difficulties which travelers encounter on the Island of Hawaii, will rejoice in the changes announced in the following extract.

On my late tours, I was delighted to see the improvements recently made in the roads. In Hilo steep, rugged and almost impassable precipices have been cut into zigzag roads, that may be safely traveled on horseback. The sides of nearly all the ravines in the district are thus wrought, and the comfort of traveling is thus greatly increased. But bridges are yet wanting. In times of great rain, the rivers still rush madly on, defying the passage of horses, and challenging man to attempt it at his peril.

Roads have also been constructed through some parts of Puna. When completed as is contemplated, the whole line of villages on the shore may be visited on horseback, a thing which we have never yet attempted to do. Other roads are being opened in different parts of the Island. Besides these local labors, a grand road is contemplated, and has actually been commenced, leading directly from Kona to Hilo, that is, from the west to the east side of the Island, and passing

over the high regions between Mauna Kea and Mauna Loa, a distance of about one hundred miles. When these public improvements will be completed, we cannot predict; but we rejoice to see them commenced with a good degree of zeal and energy.

South Africa.

ANNUAL REPORT.

At the meeting of this mission which was held in September last, simultaneously with the annual meeting of the Board at Pittsfield, a report was drawn up, embracing a review of the most important events of the previous year. Our brethren first acknowledge the goodness of God in sparing their lives. Some of their number have, indeed, suffered from sickness; "but these visitations," they say, "have not been more frequent or protracted than we might reasonably expect in a mission so large as this." The arrival of four ordained missionaries since the annual meeting of 1843, with their wives, is mentioned with thankfulness to Him who "has furnished the men and the means."

Preaching of the Word.

In discussing the different topics which solicit the attention of the mission, the preaching of the Word naturally takes the first place. The brethren have endeavored to obey their commission, as ministers of the Lord Jesus Christ, "not only on the Sabbath and in the crowded assembly, but from day to day, in the house, in the field, by the wayside, and wherever men have been found willing to listen to the message of eternal life." They also say:

We have often been cheered by seeing the people listen with apparent attention to our appeals; and it is not surprising that we have sometimes been pained by their levity and opposition. During the year the word of God has been proclaimed to many who had not heard it before; and many who have heard it often, now hear it with a better understanding of its import. Some of us have been gratified to find that the seed which had been sown in former years, and which to all human appearances was lost, has been made to vegetate, and is bringing forth, as we believe, the fruit of holiness unto eternal life. Bread cast upon the waters has been found after many days; and from past experience of the divine faithfulness, we feel greatly encouraged to prosecute our work of preaching, even when it is attended by no present visible results.

The following paragraph is important, as it has a direct bearing upon the grand design of all missionary societies.

Not only have we ourselves endeavored to preach the gospel, but at our older stations we have employed native assistants to make known the truth, when we could not proclaim it in person. These assistants are not what we could desire, either in respect to piety, scholarship, or maturity of character; yet we believe that they are as much superior to the people, relatively, as are the pastors of New England in advance of those to whom they minister. We think their services are generally acceptable and profitable to their hearers. It is our aim to give increased efficiency to our system of native agency; and to this end we have voted to open a seminary, as soon as practicable, and have appointed a committee to make the preliminary arrangements. At several of our stations there are young men of piety and promise, who, if properly educated, might render valuable assistance in some departments of our labor.

The Divine Blessing.

The statements which follow, show that the labors of our brethren have not been altogether in vain in the Lord.

The last year has been signalized, beyond any previous year, by displays of divine grace among this people. Though there has not been at any of our stations a powerful revival, at most of them the Holy Spirit has descended in a gentle and refreshing manner. Sinners have been converted, and believers have been edified in faith and love. These revivals (if such we may call them) were commenced and carried forward by the Holy Spirit, in connection with the ordinary means of grace. They were characterized by order and stillness; and, as one result, forty-five persons have been admitted to our church during the year, and there are others who may be received at some future time.

We have seen but very little which we could pronounce the effervescence of animal feeling. We cannot say but that some chaff, perhaps much, may have been gathered with the wheat; but we are happy to say that as yet our church members give as good evidence of piety as we generally find among the same number in New England. They are, indeed, feeble and ignorant. They sometimes show that the deplorable traces of

heathenism are not yet wholly obliterated from their characters. They are exposed to many fierce temptations. Hence the friends of this mission must not be surprised if some of them should apostatize from the faith, trample on their covenant vows, and turn back to grovel in the pollutions of heathenism.

We rejoice in all that God has wrought; and yet, considering the weakness of our converts, and the temptations to which they are exposed, we can only rejoice with trembling, and hope that these professed converts may be kept by the power of God through faith unto salvation. We believe that Christ has a flock in this wilderness, though small and feeble; and we would bespeak an interest in the prayers of Christians in behalf of these lambs of the Savior, surrounded as they are by ravening wolves.

Statistics—Opposition.

The table of statistics furnished by the mission may be appropriately introduced in this place.

STATIONS.	Male chh. members.	Female chh. mem.	Total.	Added last year.	Infants baptized.	Christian mortg's
Umvoti,	9	9	18	7	5	3
Umsunduzi,	3	1	4	4		
Itafimasi,						
Inonda,	7	2	9	9		1
Umluzi,	16	12	28	15	5	7
Ifumi,	7	1	8	8		1
Amahlongue,	12		2	2		
Ifafa,						
Total,	44	25	69	45	10	12

It is neither a surprising nor a discouraging fact, that opposition is excited by the success which has attended the exhibition of divine truth. Indeed, it could hardly be otherwise.

The revivals with which we have been blessed, have called forth a feeling of bitter hostility to the truth. We have reason to believe that the people still regard us personally as their friends, though they exceedingly hate the truths which we inculcate, and the effects of those truths on those who cordially embrace them. The natives are strongly attached to their ancestral customs, such as polygamy, licentious dances, and selling their daughters and sisters for cattle. They see with grief that those who repent, abandon these and other unholy practices; and hence they try to prevent their children and friends from coming under the influence of the gospel. This opposition is so strong that at most of our stations it has broken up our schools, and diminished our Sabbath congrega-

tions; and it is so general that it seems to pervade the colony from one extremity to the other. We bless God, however, that the wrath of man has been so far restrained, that it has not broken forth into open persecution. The converts from heathenism have, in various ways, been annoyed by their heathen friends; but all the people know that they live under British law; and they would not dare, even were they so disposed, to proceed to open violence against those who embrace the gospel.

At the date of this communication, the feeling of hostility to the gospel appeared to be subsiding. This was probably owing, however, to the diminished religious interest among the people.

Schools.

In the department of education, we have endeavored to do something; but our efforts have not been so successful as we could wish. The opposition of which we have spoken, has for the present almost annihilated our schools. At the Umvoti station a school has been kept up through the year; but at the other stations where we have tried to sustain schools, they have been broken up. Parents are afraid to place their children under the daily influence of the missionary, lest they should be converted; they keep their children at home, therefore, determined, if possible, thus to perpetuate the reign of ignorance and heathenism.

We have, however, at all our stations kept up what we call "family schools," taught by ourselves, and composed chiefly of those who live in our employ. At each of our stations, we have usually employed from ten to twenty native children and youth. These persons we can teach, of course, when and what we please; and although our educational efforts have thus far been limited in extent, yet we think that what has been lost in this respect, may have been gained in efficiency, from the greater concentration of our efforts.

While we are earnestly desirous of extending our operations, so as to reach the multitude of children who are growing up in ignorance at the kraals, we yet feel thankful that by the present system we can accomplish so much for the education of the young. Taking a lad into our family for three months, we can usually impart to him more useful knowledge (to say nothing of religious influences) than he would acquire in a whole

year, living at home, and attending school as irregularly as these children generally do. In our family schools we have taught not only reading, spelling, writing, but the elements of arithmetic, geography, and history, and have given familiar instructions on a great variety of topics, tending to discipline the mind, and form the character of those who are soon to be the educated portion of our community.

STATION REPORTS.

In addition to the annual report of this mission, several of the members have forwarded the station reports which they submitted to the meeting held in September last. A perusal of these documents will give the reader a more full and life-like picture of the condition of the field, as also of the success which has thus far crowned the efforts of our brethren.

Umvoti.

Mr. A. Grout is still in charge of this station. After the repeated and severe trials through which he has passed, since he first went to South Africa, he finds much pleasure in the fact, that he is able to speak of another year of prosperity in his work. His Master has evidently given him a large place; and the divine blessing has not been withheld. "In all departments of our labor," he says, "the number of people who have availed themselves of their advantages, has been greater than heretofore; and the interest which they have uniformly shown in the exercises of the schools and meetings, leaves us no room to doubt that much improvement has been made."

Day and Sabbath Schools.

In speaking of the different agencies employed to elevate and christianize the natives around Umvoti, he begins with the educational branch of his labors. "For the first time in my life," he writes, "I can now say that my schools have assumed a character which is in the main satisfactory. Untaba's day-school has had about fifteen scholars, who have been quite punctual in their attendance; and by visiting among the people, he has secured the attendance of some twenty others." Mr. Grout has himself continued to teach a school of about forty pupils, at mid-day, or in the evening, according to the season of the year. "Many have advanced so far," he says, "as to be able to carry on a correspondence with their friends at the other stations." In passing from this subject, however, he writes, "While I feel quite satisfied with the progress which the schools have made in the circumstances, I would say that their proficiency might have

been very much greater, had they been furnished with text books."

A Sabbath school has been attended once, and sometimes twice, upon each Lord's day. The school in the morning, when we have had one, has been devoted chiefly to singing, and to repeating in concert passages of Scripture. In the afternoon, the scholars have mostly read; while some have repeated passages committed to memory during the week, a verse a day; and all have been questioned upon the sermon. The many questions which some of them put respecting what they read, and the verses which they commit to memory, show plainly enough what interest they feel in arriving at a knowledge of the truth. Mrs. Grout has chiefly superintended and taught the Sabbath school; and she has found it a rare opportunity for usefulness.

Mr. Grout states that Mrs. Grout has kept up a weekly meeting for prayer with the native women. Eighteen have sometimes attended; but the usual number has been sixteen. "Many of these meetings have been solemn, and have elicited much feeling, even to weeping. They evidently have an important bearing upon the religious interests of the station."

Sabbath Congregation — Out-stations.

At the beginning of the year, my Sabbath congregation was small, owing to opposition occasioned by the reception of several young men into our church. The excitement gradually died away, and left the way open for the people to come together again for worship. Hence during the year, we have had a gradual increase in the number of attendants; so that it has been common the past winter to see many sitting outside of the house during our meetings, because there was no room for them inside. Such congregations I estimate at three hundred; and I have no doubt the number would often be much greater than it now is, but for the fact that our place of worship is too small. Preaching was never a greater pleasure to me than it has been the past year; and the visible respect and apparent attention which the people have invariably shown to our Sabbath exercises, leave me no occasion to complain in this respect.

Something has also been done for other places which properly belong to Mr. Grout's field.

During the past year, with the help of my boys, I have commenced religious

services at three different places upon this location, so situated, in reference to my residence and each other as, with the station, to form central points in the four quarters of the location. The names of these stations are, Eridumbini, Kuamapumulo, and Umtenda's kraal. To these places we shall send missionaries, as soon as we shall have the men; the character and situation of the location being such as not to admit of any other division of it for missionary operations.

At two of these places, Kuamapumulo and Umtenda's kraal, the labors of the boys have been desired and valued, the chief men of both places having expressed repeated wishes for them, as well as gratitude. The number of people attending the services at the out-stations has been very various, sometimes not exceeding fifty, and then swelling to three or four hundred, bad weather and the watching of gardens being among the causes for small assemblies occasionally. The experiments thus made have fully proved the usefulness of such labor. The three places are eligible for a missionary. One of them we hope to see occupied soon, and I should be sorry to see the other two long unprovided for.

The Church—Additions—Candidates.

Seven individuals have been added to our church. Two of them are widows, past middle life; two are young men; and three are young women. Umamuni, one of the widows, is the mother of Unyokara, a young man received last year; and she is one of our most exemplary Christians. Ungangati, the other widow, is the mother of Usotyangone, another young man who joined our church last year. Her deportment has been, and continues to be, most commendable.

Whangu, one of the young men received, was taken into our employ while in Umpandi's country. He has enjoyed better advantages for improvement than any of our boys; and he is perhaps the best scholar we have. He is, however, far from being what he might have been, had he improved all the opportunities we placed within his reach. Just at the age when he should have improved most, he fancied that heathenism possessed all the requisites for happiness; and he left us against our wishes. He had been absent from us more than a year, when six of our boys, his old companions, joined our church. This seemed to bring him to himself; so that when the friends of the

boys set up a persecution against them, Whangu sided with the boys, saying they were right, that he too had seen and wept over his sins, while he lived with us, though his wicked heart had led him astray. He said that his only wish now was to "stop" with the believers; and he hoped in God that he should repent too. He exhibited so much of the feelings of the returning prodigal, that I took him again into my employ; and from that time he has been among those whose evidence of a true change has been most conspicuous.

Usana, one of the young women, has within the year married Usotyangane, a member of our church, making a third instance in our church of a united Christian family. Umpisikazi, another of the young women, is the one whom her friends contracted to marry to a polygamist; but, laying her case before the Government, she induced them to yield to her wishes; and they have now said she may remain with us as long as she pleases, and marry when and whom she pleases.

The case of the girl last mentioned was described more particularly by Mr. Grout, in the report which he submitted to the mission in 1848, a part of which was published in the *Herald* of April, 1849.

As to the walk of our believers, I have yet had occasion to administer reproof only in a single instance; and then it was kindly received, and had the designed effect. Without exception, they all appear exemplary, growing Christians. The desire they manifest for knowledge is strong and unabating. They say, "We hunger and thirst for a knowledge of all that is good or useful."

In addition to those received into our church, as already mentioned, six others presented themselves at our last meeting for the examination of candidates. We thought it advisable to allow them to wait till another opportunity should occur. Our church now has eighteen members in all.

Umsunduzi.

Mr. L. Grout continues his labors at this station with increasing encouragement. Much of his time has been necessarily spent in the erection of suitable buildings; and during the year under review, he has completed an edifice "designed to answer the two-fold purpose of a school-room and a chapel."

Schools—Congregations—Converts.

A part of our time and strength has been given to the work of instruction. The whole number of children and youth who have been connected with our family the past year, is thirty-five. Of these, five ran away; one was taken away by her father; five left by mutual agreement; five have been temporarily absent; while nineteen still remain with us. Of the six who have continued under our instruction from the previous year, four have recently made a public profession of Christianity; in addition to whom two others have expressed a desire to live according to the divine requirements.

Instruction has been given in the alphabet, easy lessons, plain reading, penmanship, arithmetic, vocal music, and in the principles of morality and the precepts of God's word. The time given to instruction has varied from one to three hours a day.

Passing to the more direct inculcation of the Word, Mr. Grout says:

Religious services have been held three times upon the Sabbath, twice at the station, and once at the out-station. The congregations at both places are small, though they are larger than they were last year; and there has also seemed to be more interest in the truths of the gospel, especially at the station since the completion of the chapel. And we believe that some of these truths have gone home to the hearts of not a few; and that many have felt that they were sinners, and on the road to endless ruin. It is evident, moreover, that some have forsaken the house of prayer and instruction, lest they should feel compelled to give up their sins, and serve the King of heaven. But this dread of the truth, and this effort to evade its grasp, together with the more open opposition which some have shown, are among the signs of progress, and afford us an earnest of success. They assure us that the Spirit of God is at work; and we know that no weapon formed against him shall prosper.

But this is not the only evidence of the divine presence at Umsunduzi.

Three persons, concerning whom we began to entertain a hope a year since, have given still brighter evidence of their love of the truth, and have openly professed themselves the followers of

Christ. One of them (mentioned in the last report of the station, as opposed and persecuted by his friends and disowned by his father) has been uniformly steadfast; and by his decision and perseverance and labor with his friends, he has so far succeeded in overcoming their opposition, and removing their prejudices, as to induce them to come and take up their abode near the station. They are now among our warmest friends and most attentive hearers.

Umlazi.

Doct. Adams feels authorized to report a year of encouraging success in his labors at Umlazi. "In my last report," he says, "I stated that there had been no time during the previous year, when we had not had evidence of the presence and operations of the Holy Spirit; and we are enabled to make a similar statement in regard to the past year. The Spirit of the Lord has been with us in the services of the Sabbath, in the female prayer-meeting, and in the monthly concert. We have had constant proofs of his presence and power in our own family and in the families around us."

Opposition.

But there has been some hostility to the gospel, of which Doct. Adams speaks as follows:

The opposition here, as at other stations, has arisen in consequence of some of the people having separated themselves from their heathen friends, and renounced their heathen practices, to embrace Christianity. It is now well known to the natives generally, that the word of God is at war with their cherished customs; and that all who receive it, must renounce them. It is not surprising, therefore, that the native enmity of the heart should be roused, and that there should be agitation and alarm, as converts multiply.

But this state of things, though it has diminished our congregation at the station more than one-third, and though it has prevented the children in the vicinity from attending school, has not seriously hindered or embarrassed us in our work. Instead of retarding, we believe that hitherto it has tended to advance the cause of Christ. In consequence of the opposition, there has been much discussion of the doctrines taught by the missionaries; and thus the truths of the gospel are widely spread and deeply impressed upon many minds. The influence upon converts has also probably been beneficial, in testing their sincerity,

and giving strength and stability to their Christian character.

We have reason to believe that the opposition is less at the present time, than formerly. We now see at our meetings upon the Sabbath individuals who were once regular attendants, but who had not, for several months, appeared in the house of God. The chief of a small tribe living near us, who was formerly much opposed to our work, and had determined to remove to a distance, that he might escape from the sound and influence of the word of God, recently came and said that he had decided not to remove, and that he should remain near the station, professing, at the same time, a desire to be instructed. He now attends our meetings upon the Sabbath with his people.

Out-stations.

Religious services have been maintained at three out-stations, the names of which are Isipingo, Unwabi, and Inunguane. The first of these is a few miles from Umlazi River, where Doct. Adams formerly labored, and is more central than that point. The congregations at Isipingo have varied from one to three hundred; at Unwabi and Inunguane they have fluctuated from fifty to two hundred. At Unwabi there has been at times more than usual interest in the doctrines of Christianity.

At Inunguane the chief (Usiingele) still manifests regard for the truth, and a desire that he and his people may be instructed. For several months he was in the habit of assembling his people on every alternate Sabbath, when the native teacher was not present, and addressing them upon the truths of God's word. He has not these exercises now; and he was probably induced to discontinue them by the opposition of some of the neighboring chiefs and of his own people. Ubili, the native teacher, says that Usiingele always desires to talk upon religious subjects, when he is there; and I was pleased to find, on a recent visit to him in company with Mr. Tyler, that he had made considerable advancement in the knowledge of divine truth, and appeared to feel an undiminished interest in it. He assembled his people in the morning for divine service; and when in the course of the remarks mention was made of the nature and evil consequences of sin, he spoke and said he wished that the sins of the people might be pointed out. When allusion was made to the seventh commandment, he

again spoke and requested that a particular explanation might be given of what constituted a breach of it. At the close of the services he apologized for the interruption, saying that he understood the subject himself, but his people did not, and he wished to have it clearly explained to them. Though we may not consider this chief as a convicted man, he may be regarded as one who is enlightened in a good degree by the Holy Spirit; and we have much encouragement to pray for him, and to hope that the work which appears to have been begun in his heart, may be carried on until he comes out and takes a decided stand on the side of the Lord.

Recent Converts.

The reader will have learned from the annual report that fifteen persons were admitted to the church under the care of Doct. Adams during the previous year; of these he speaks in the following language:

The oldest of the recent converts, and the oldest male member in the church, is Umdedise. We have regarded his case with much interest for several months. When we removed to our present station, he was living several miles from it, near the Ilovu River; and he arrested our attention by his punctuality at the morning school, and the strong desire which he manifested to learn to read. After a few weeks he made an application to us to be employed as a laborer; and shortly afterward, he expressed a determination to cut off his head-ring, remove to the station, and join the believers. When his intention became known to his friends and neighbors, they opposed him vehemently; and reproach and ridicule were used to deter him from his purpose. After a while he became less regular in his attendance at school and in the sanctuary; and we were fearful that he might have yielded to the wishes of his friends. But after several months, during which his case appeared doubtful, his interest revived, and he appeared more firm and decided than ever. As he found no peace where he was living, he resolved to remove at once to the station, though the step required a considerable sacrifice of worldly interest. He was baptized on the first Sabbath in May, and is one of our most devoted and useful members.

An aged female was baptized at the same time. On giving an account of her religious experience, she stated that

she first heard God's word under the fig-tree, at the preaching station at Umhlathuyana River, many years ago, and received impressions which never left her. This is one among several instances which have come to our knowledge, where the truth has taken effect upon the mind at a time when all seemed dark and unpromising.

A daughter of this woman left her husband, who had several other wives, more than a year ago, alleging as the reason that she wished to live according to God's word. Her husband and friends opposed her at first; but the separation was at last satisfactorily arranged, and she was received to church fellowship at our last communion, on the first Sabbath in this month.

Another of those received at that time was a widow, in whose case the power of divine grace to enlighten and elevate the most dark-minded and degraded, appears to us to be strikingly exemplified. A few months ago she was performing some superstitious ceremonies and incantations, in order to acquire power to cure diseases; and she seemed to be deranged. She left her home and friends, and wandered about, and for some time lodged in the old chapel at Umlazi River. She was as drunken, degraded, and apparently hopeless a being as we have ever seen. After roaming about for some time, she returned to her friends, and removed with them to a place near the station; and, not long afterward, she became an attendant at the female prayer-meeting. In a few weeks she showed that she was interested in the truth; and she is now clothed in her right mind, sitting at the feet of the Savior, and rejoicing in her deliverance from the bondage of Satan, and her introduction to the glorious liberty of God's people.

Two others received at the same time are young married men, who meet with much opposition from their friends. When they first proposed to remove to the station, their wives refused to accompany them, but afterwards gave their consent, and are now respectably clothed, and regular attendants of the female prayer-meeting.

The Church—Female Prayer-Meeting—Sabbath.

The information contained in the following extract is certainly of a hopeful character.

All of the members of the church have for the most part appeared well,

and maintained a consistent Christian walk; and they give increasing evidence of being truly the children of God. They are regular and punctual in their attendance at meeting on week days, as well as upon the Sabbath; and they seem to place a high value upon this spiritual privilege. There are now twelve native Christian families at the station, who regularly maintain family worship. Five of these occupy as many houses, built after a civilized fashion, neat and substantial. Others are preparing to build in the same manner.

An important influence in promoting the cause of Christ at the station is exerted by the weekly female prayer-meeting, which has enjoyed the blessing of the Lord in an eminent degree, and has been instrumental, apparently, in bringing quite a number of females to a saving knowledge of the truth. Most of those who have attended regularly, have become hopeful converts. The number now attending is about thirty; most of whom (besides the members of the church) either give evidence of piety, or are interested in the truth.

The Sabbath services at the station have been continued as formerly. The Sabbath afternoon prayer-meetings are attended by the church members and others, and are invariably refreshing and profitable seasons. We can learn in these meetings the spiritual state of the different members, as also their progress in the knowledge of divine things, more satisfactorily than in any other way; and it is interesting to witness their fervor, their choice of subjects, and the appropriateness with which they introduce Scripture into their prayers.

The school at Umlazi has consisted of the children and youth in Doct. Adams's family and others living at the station. He speaks encouragingly of the proficiency by the pupils.

Ifumi.

Mr. Bryant continued in charge of this station during the year under review. The state of his health, however, made it impossible for him to perform the work of an able bodied missionary. He has labored to the full extent of his ability; and the Lord of the harvest has added his blessing.

At the last annual meeting, which was held at Ifumi, the mission located Mr. and Mrs. Ireland at this station, for the purpose of diminishing the burdens of Mr. and Mrs. Bryant as far as possible.

Religious Interest.

The last three months of 1848, were months of darkness and opposition. It seemed as though Satan were let loose among us, and had taken full control of some of the youth in my employment. Never have I seen among this people such an exhibition of reckless depravity and opposition. It was evident that some of them were bracing themselves with all their might against the claims of religion; and in order to neutralize the means of grace, and keep the truth from having effect on themselves and others, they frequently did or said something to produce a general laugh, even in the midst of our most solemn services. In this way our hearts were often grieved; and we felt as though we could sit down and weep over their hardness and impenitency. At length, much to my satisfaction, two of the worst boys left, and a third was soon after dismissed.

This opposition impressed my mind with a deep sense of our dependence on God. I had long known that we were dependent on him; but never before had I so deeply felt the utter impotency of all human efforts, and the absolute necessity of the Holy Spirit's influences, in order to illumine, subdue and sanctify the heart.

Impressed with this feeling I set apart the last day of 1848 as a season of special prayer for these youth. Not many days elapsed before it was ascertained that two were more than usually serious; and soon others were found to be inquiring the way of life. The good work was carried on as quietly as it was commenced, and by the same invisible agency, till all the young men in my employment were found to be more or less anxious. In a few weeks they expressed a hope in Christ, and gave evidence that they had experienced the transforming power of his Spirit.

Two other persons, a man and his wife, living several miles distant, also came out on the Lord's side, and soon removed from their old kraal, and took up their residence near the station, that they might enjoy Christian society and daily instruction from the word of God.

As one result of this revival, eight persons have been received to the fellowship of the church; and a few others are indulging a hope, and they may perhaps be received at some future time. This work of God has given a new aspect to the state of things at Ifumi. Our young men are no longer a vexation to

us, but a comfort and an assistance, though still a source of unceasing anxiety.

As another result of the religious movement, there has been more than usual opposition among the people around us. Some of the converts have been annoyed by their heathen friends and relations in various ways, and efforts have been made, though without success, to get them away from the station.

Under date of October 26, Mr. Ireland says, "The young men and lads, together with the blind man and his wife, who were received into this church in August last, give very pleasing evidence of piety. There are two or three others to be received at the next communion in December."

Schools—Native Helpers.

With much effort a school was sustained at Ifumi, till the commencement of the religious interest described above. No sooner were any known to be serious, however, than the children were kept at home; and the school was immediately broken up. The family school has received less attention than was desirable, in consequence of the ill health of Mr. and Mrs. Bryant.

Since the middle of May, public worship has been conducted almost wholly by the pious young men in my employment. One reads a portion of Scripture, another leads in prayer, and a third addresses the people. On the next Sabbath the same services are performed by different persons; and it is not usually oftener than once a month that the same individual is called upon to perform the same service. This plan was recommended by one of the brethren and adopted, though not without some misgivings, because it seemed the only feasible method of keeping the congregation together; and I am happy to say that the experiment has been more successful than was anticipated. The services have been conducted with more ability than I expected; the congregation has retained its usual numbers; and the people have listened as attentively and respectfully as when addressed by a missionary. How much good has been done, it is not for us to say; but I believe that among the disclosures of eternity, these feeble services will be found to have been conducive to the glory of God and the good of some immortal souls.

The monthly concert has been regularly attended for nearly a year by the natives in Mr.

Bryant's family; and recently collections have been taken up.

Ifafa.

In presenting the annual report of this station, Mr. Rood first speaks of its facilities for exerting an influence upon the natives in that part of the colony. His position is central, he says, for three tribes, which contain collectively about one hundred kraals or villages; and there are two or three other small tribes not far off. Should the Government allow the people to remain in this region, there is reason to believe that the population will materially increase.

Mr. Rood has been much occupied in building; still he has given daily instruction to the natives in his employment, and made known to them the leading truths of the gospel. His services on the Sabbath have been (1) a Sabbath school for his boys at nine o'clock; (2) a congregational Sabbath school at eleven o'clock; (3) a preaching service; (4) a second service with his boys and others desirous to attend. The number who have listened to the Word has varied from one to three hundred.

Reception of the Truth.

We have not been permitted to see as much fruit of our labors as we have desired; but we trust they have not been wholly in vain. I think the people generally have obtained some just ideas of the object of missionaries, and of the nature of the work which they desire to accomplish; and I hope that a few at least have gained an intelligent understanding of some of the essential truths of the gospel. But instead of seeing these sons of darkness hail with joy the light of life, and receive with faith the words of salvation, we have observed a feeling of opposition to the truth, and a fear lest some inroad should be made upon their loved customs and sins, awakened almost universally among them.

While this state of feeling has without doubt occasioned a decrease in the number of those who were willing to hear the truth preached by the missionary, it has created, I think, a desire among many to hear at second hand what the teachers have to say, and to learn what that new way is in which some are desirous to walk. Such a state of things is much more encouraging, I apprehend, than what one good minister was accustomed to call "no state of things at all." It is evidence of progress in the great and good work. A violent opposer to the gospel is more hopeful than one totally heedless of its claims.

Of the natives who have been connected with our family, some have felt the influence of their friends, and sympathized in the general feeling of hatred to the truth, and at times even manifested a decided hostility to it, as also a determination to get away from the sound of it as soon as possible. One or two who are now with us, have manifested a little seriousness; and one has lately expressed his determination to forsake his sins, and his desire to learn and obey the word of God. He is a promising boy of about fifteen years of age. He was serious for weeks and months. He was convinced that the word of God was true, and that he ought to obey it; but his heart clung to its loved sins; and he could not bear the thought of facing the scorn and opposition which he well knew he should be called to meet, should he acknowledge that he was a believer. But after a severe struggle he came to me and said, that though he was obliged to go alone, and though he knew that all the boys would laugh at him, and his friends would persecute him, he was resolved to serve God. Thus far he appears well. He has been enabled to meet every opposition with firmness. We trust that grace will be given to him that he may endure unto the end; that God will lead others to join hands with him; and that many will walk together in the way that leadeth to eternal life.

Greece.

LETTER FROM MR. KING, JANUARY 7,
1850.

Books Distributed—Italians.

THE commencement of a new year has led Mr. King to inquire into the number of books and tracts, which he has sold, or given away, during 1849. The sum total exceeds four thousand copies. Of these more than six hundred were Bibles and Testaments, one-third of them having been in the Italian language, and sold to refugees from Rome and other parts of Italy. Respecting this interesting fact, Mr. King says:

The sale of so many books to Roman Catholics is a fact worthy of notice. Of those who purchased, some were men of distinction at Rome during the late republic, and held high offices, civil and military. For more than a quarter of a century I have labored in these regions, and never before have I seen among

Roman Catholics such a desire to obtain the word of God.

One Italian applied to me for from five hundred to one thousand copies of the Bible to send to Italy; and an arrangement has been made for him to receive them at a moderate price, in case he can find means to introduce them into that country, without their being seized and destroyed. This man informed me that when he was a boy, he was confined in a room, (I think he said eleven days,) and fed on bread and water, because he had in some way procured a copy of the Bible, and concealed it in his bed, and occasionally read it! He is now a lawyer, and apparently a man of good education; and he seems determined to introduce into his native country that book, for the reading of which he once had to suffer.

Being thus brought into contact with these refugees, I have had opportunity to declare to a considerable number of them the truths of the gospel, which they had probably never before heard. This has given me great joy, and excited within me much interest for those who have so long been compelled, by fire and sword, to remain under the dominion of superstition and error.

During the last year many chains have been broken, many shackles knocked off, and many prison doors opened; and I trust in God that some will escape from the bondage of Satan, and be delivered from the snares which he long since spread with so much art over all Italy. Some have declared to me their intention to renounce publicly that religion which they were taught from their childhood, and which, till quite lately, they considered as sacred; but which now, for the first time, after having seen the word of God, they consider to be false.

One of the priests of the Roman Catholic church in this place takes it quite in dudgeon, I believe, that I should have labored so much among the Romans; and on one occasion, as I was informed, when an Italian showed him a copy of my Farewell Letter, in order to learn what he might have to say in reply, he took it and tore it to pieces, instead of replying, and saying, "You are excommunicated; fly from me." The poor Italian went away sorrowful on account of having lost the Letter. But another Italian, on hearing the story, gave him his own copy, and came to me, soon after, to obtain one to replace it. Another Roman Catholic, a Maltese, was recently called to this church by the

same priest, as he himself informed me, and, among other things, he was re-proved for having given to others a few copies of my Letter.

Mr. King continues his Greek service, as heretofore; and on the first Sabbath in January, which is the Greek Christmas, when he expected to have scarcely any hearers, he had twenty.

Future Distribution.

His plan in regard to the disposition of books for the current year is announced in the following paragraph.

I have determined to try the plan of selling books for the present year, instead of giving with so much liberality, as I have hitherto done, to those who apply for them for schools in different parts of Greece. I shall not be surprised, if the number sold shall appear at the close of the year to be very small. The Greeks have been so accustomed, for more than twenty years past, to receive books gratuitously, that they will perhaps think it almost an injustice to demand pay. When I first came to this country, Greece was in ruins; and I could not think of selling books to them. It then seemed as necessary to give works for the improvement of the mind, as to make donations of food and clothing for their bodies. But this system, though necessary, has had some bad effects. Some people, I doubt not, think that they do us a favor by receiving our books; others that we give away books and food and raiment, in order to make proselytes; and others again suppose, perhaps, that we wish to corrupt their minds by false translations of the word of God, and so win them over to heresy and error. They seem not to be able to understand that there can be, in the bosom of any Christian, a spark of that love, which brought Christ from heaven to earth to seek and to save that which was lost!

Salonica.

LETTER FROM MR. DODD, NOVEMBER 17, 1849.

Jewish Schools.

MR. DODD has taken some pains to ascertain the condition of the Jewish schools at Salonica, and the result of his inquiries is stated in the present communication.

The Jews are by no means without the means of education. I am not acquainted with the advantages which they enjoy in other cities of the East; but I presume there is far more of what passes for learning among them here than elsewhere.

1. There is one large public school held in their principal synagogue, mostly supported by the community, where all the poor Jews, by paying a trifle, may send their children. The number of pupils is perhaps one thousand.

2. There are also many private schools, supported by parents who are able to pay a larger sum. There may be fifteen hundred children in all, who attend school sometimes; but every estimate must be uncertain. In these schools Hebrew and Hebrew Spanish are taught; but it is doubtful whether more than two-thirds of the pupils actually learn to read.

3. There is a school supported by rich Jews, taught by a Frank, where Italian (the commercial language of the city) and French are taught. It has perhaps twenty-five scholars. I do not know whether any thing like geography or grammar or history is taught in this higher school; but it certainly is not in any other.

These schools which I have already mentioned, it will be understood, are only for males. Female education, even to the extent of learning to read, is unknown, except among two or three rich families. Of the adult male population, possibly one thousand can read understandingly.

Those who can read the Talmud, and have made some progress in it, receive the title of Hhahamim (wise men), and enjoy some peculiar privileges. They are distinguished by a peculiar head-dress, the "bonnetta." They are free from all the community taxes; and if they are poor, they may draw a yearly stipend from the treasury. Familiarity with the Talmud is to them the very perfection of all knowledge. The number of the Hhahamim is variously estimated by themselves from two hundred to eight hundred; so difficult is it to obtain any definite information. Perhaps they may be set down safely at five hundred.

As I have already said, the Talmud contains all wisdom; a man needs to know nothing else. "Oh," said a beardless youth to a missionary, "if you had only read our Talmud, you would throw all your books into the fire." Of all other knowledge the Hhahamim are profoundly ignorant. Their ability to read

amounts to little, because they put it to no valuable use. True, they read the Bible; but it is the Bible explained by the Talmud, and made to minister to their national pride. Indeed, they read the Bible, most of the time, as the Catholic repeats his Ave Marias. So many chapters, they say, have so much merit; and they hurry forward, in a sing-song tone, with a swinging motion of the body, keeping time for the tune. They understand not what they read. They confine themselves also very much to those books which say the most of their nation's glory, and say the least of their sins.

Of other books they have many; indeed, Salonica is famous for its fecundity in bringing forth books. But these are servile imitations of the Talmud, full of its many-worded follies, darkening knowledge by words without wisdom. And if there be a book, such as I have seen lately, pretending to teach other things, it is full of falsehood. The one I speak of, is a volume of travels, a sort of geography. "There is a people," it says, "in the world, who are half man and half fish; the upper part man, and the lower fish." "In a distant country is a river that flows six days in a week, and rests on the Sabbath."

A lordly Hhaham visited us on Saturday last, having heard that I had begun to talk Spanish; and after taking up the New Testament, reading it in a jeering way, and asking me to explain some of its absurdities, he asked if I had any more Hebrew books. I said, "No." "Why," said he, "do you print so many books in English, and so few in Hebrew? The Jews are much more numerous than the English." I said to him, "How many Jews are there?" "Three millions, perhaps." "Very good," I replied; "how many English?" "I do not know how many." "Forty or fifty millions," I answered, "including Americans, who rank as English, speaking the language." He laughed in scorn. "Why," said he, "the Jews are scattered in every land, Turkey, Russia, and Europe; and the English are in one place. How can they be so many?" He looked around at his companions, who nodded assent to his triumphant argument. This was one of the most learned Hhahamim.

Of the relative position and distance of other countries they have no idea. They have no word for "country." They speak of the "city" of France, "city" of England, America, &c. Of grammar and the structure of language, they have no idea. And this is a very important

matter; for all the false teachings of the Talmud are based upon Scripture texts, perverted and misinterpreted by errors in grammar. If a Jew had a knowledge of grammar, the absurdity of Talmudic interpretation would stare him in the face every moment.

The Hebrew Spanish.

Mr. Dodd proceeds to make some remarks respecting the language generally spoken by the Jews of Salonica, which will be read with interest.

The language of the Jews in this place is essentially the Spanish, corrupted greatly, and mingled with Hebrew and Turkish. The structure of the sentences, order and connection of words, grammatical inflections of nouns and verbs, and the idiom, are all Spanish. But it is corrupted.

1. They have dropped a large portion of the Castilian vocabulary. They do not use, and would not understand, more than one tenth, perhaps not so large a proportion, of that language.

2. They make up the deficiency, or attempt to do so, in two ways. First, they use one word for many different ideas, thus preventing all precision and accuracy in the use of language. This is worst among the lower classes and the women, who have no other resource. Again, they use Turkish and Hebrew words. The latter are especially employed to express religious ideas, and the Turkish those of common life; though many Hebrew words are also used for this purpose.

Very many words, from both these languages, are so incorporated into the Hebrew Spanish as to form a fixed part of it. Those from the Turkish receive Spanish terminations and inflections; and if this were all, the language would be far less corrupt than it is. But the Hhahamim nearly all speak Hebrew, and are very fond of it, preferring it much to Spanish. All the higher classes speak bad Turkish, of which they are also fond; and they despise their own language. Hence there is a constant disposition among the Hhahamim and higher classes to interlard their whole conversation, as far as possible, with Hebrew and Turkish words, words that have not been adopted into the language, and form no part of it. A Hhaham said to me one day, "If a man speaks only Spanish, all say, He knows nothing; but if he uses many Hebrew and Turkish words, they say, What a learned man!" Thus this

work of corruption is progressive. Each one adds what he can; and if it proceeds, it threatens to leave the people without any language which they can call their own.

3. In addition to all this, the language is much corrupted from the Spanish in the verbal inflections, and still more in the pronunciation.

And I will add, in conclusion, that notwithstanding these Turkish and Hebrew additions, the poverty of the language is great; and the free use that is made of Hebrew and Turkish for additional words, is partially justifiable. It is often very difficult for one well acquainted with the language, as used here, to express his ideas with any precision; and he is sometimes obliged, with them, to resort to another language.

Owing to this want of stability in the language, it follows that, though many books and tracts have been printed by the English brethren in Smyrna in Hebrew Spanish, they are of comparatively little use here; because it is with difficulty that they can be understood, the language in Smyrna being different.

Trebizond.

LETTER FROM MR. POWERS, DECEMBER 31, 1849.

It was the design of Mr. Powers, in preparing this letter, to look back upon the closing year, and see what progress had been made in the work which the Lord has evidently commenced at Trebizond; and then state the result of his survey to the friends of missions in this country. Hence he speaks of occurrences which are less encouraging than could be wished; while, at the same time, he mentions other facts which are hopeful and animating.

State of the Church.

He begins his letter by saying that there has been a want of that lively interest in the subject of religion which every missionary desires to see. "The ordinary influences of the Spirit have not been withheld; but we have greatly needed, hoped and prayed for those special divine influences, so indispensable to a decided advancement in the work of the Lord. There has not been that prayerfulness among Christians which brings down blessings on the impenitent, and leads them to Christ."

We are not aware that more than two persons connected with our congregation have been led to repentance and

faith in the Lord Jesus Christ, since the year commenced; and of one of these we cannot speak with confidence. And yet we are not without some things which indicate progress in the great work of bringing these people to Christ.

Among the members of the church, we think, there has been an improvement in an experimental and practical acquaintance with the principles of the religion which they profess. The past year has been marked by a freedom, not only from religious excitement, but also from excitement of an opposite kind. There has been less of collision between the Protestant Armenians and the Armenians proper, than in any previous year since their separation, and, indeed, for some years previous to their formal separation. The Armenian priesthood have never been more watchful over their own flock, never more jealous of any intercourse between their people and the Protestants than at present. Their vigilance in this respect is certainly worthy of a better cause; but they have also been more disposed to leave the latter undisturbed. One consequence of this is, that our people are slowly recovering from their loss of employment and the means of obtaining a livelihood, occasioned by the persecutions of former years.

Among our people, moreover, no new cases of alienation of feeling and disagreement have occurred to involve our little community in excitement; though one or two old cases are not yet entirely disposed of. These things have been favorable to reflection and attention to the experimental realities of religion. The long and tedious sickness and death of one of their number, highly respected and beloved, who bore his sufferings to the last with an most exemplary Christian spirit, and died the death of the righteous, has left a salutary impression on the minds of all, and led some of them at least to aspire after the like precious faith. A meeting for prayer and religious conversation for members of the church, held every Sabbath evening, has also been attended with good results. On the whole we cannot but feel that the members of the church have made considerable progress in self-government; that there has been an increase of moral power among them; and that they are more firmly established in the affections of its members, and the respect of those who are without, than ever before.

It is already known to the readers of the Herald, that the church at Trebizond last year passed

through a season of severe trial, in consequence of the unchristian conduct of some of its members. In fact, it became necessary to resort, in the case of two individuals, to the painful measure of excision. Mr. Powers says that the recovery of the church from the shock which it then received, has been slow but sure.

The Congregation—Distribution of Books.

The members of the congregation are very regular in their attendance at our preaching services. Even the women, who did not become interested in "this way" till years after their husbands, (only one of them being a member of the church at the present time,) are very constant in their visits to the sanctuary; and there is not an instance in the congregation where the husband and wife are not united in coming to our service. And as it may give some idea of the prospective character of our audience, I will mention the fact, that at our service yesterday there were present, including school children, thirty-five persons, besides fifteen children who are too small to attend school.

At the beginning of the year we made a special effort to disseminate books and tracts; and for a time these efforts were attended with considerable success. The priests no sooner learned the fact, however, than they set themselves to work to stop the circulation of our publications, by prohibiting their reception publicly in the churches and privately from house to house. This prohibition extended also to the surrounding country, so that a man whom I sent out as colporteur, on two different excursions, did not succeed in disposing of many books; and only in two or three villages did he find much disposition to converse on the subject of religion. In these instances, however, an encouraging state of things exists.

A number of religious tracts have been distributed gratuitously during the year, and have been well received. It is also, an interesting fact, that a large proportion of the books distributed have been Bibles.

Discussion.

The following statement is particularly cheering as coming from Trebizond

But the disposition to receive and read our books, after receiving the check which I have just described, has recently found for itself a new channel; namely,

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free discussion in private houses, coffee-shops, and elsewhere. We have never before heard of so much calm, dispassionate discussion among the people themselves on the essential truths of religion. Three years ago discussions among the people always consisted of a strenuous defence of the absurd rites and ceremonies of their church, and of abuse of the Protestants. Now we not unfrequently hear of very serious discussions in coffee-shops on the comparative merits of different sects, and a decision pronounced in favor of Protestantism. And the Protestants of this city, once reviled as infidels, and called every thing that is base, are sometimes recommended in Armenian families as examples of what they should be.

The contrast between the women of our congregation and those of the Armenians is seen and felt, even by the latter themselves. "Yes," say the Armenian women, "they separated from us, and have righted themselves; but how is it that we do not right ourselves?" The difference too between the children of the two communities is very apparent.

There has been an improvement among our people in family government, in the quiet and orderly deportment of children, and in domestic comfort and happiness, which cannot fail to impress the minds of all who have intercourse with them, or who merely see them go quietly and orderly to and from church every Lord's day. There is a very commendable desire manifested on the part of parents to have their children educated; and two girls from our school have recently joined the female seminary at Constantinople.

All these things do not pass unnoticed by the people at large. There are persons among the Armenians, men of property and influence, who never entered our chapel, and who might hazard their business or livelihood by doing so, who nevertheless spend many hours every week, in exposing the errors and absurdities of their own church, and defending the principles of Protestantism, and who do this with a freedom and boldness, that three years ago might have sent them to prison, or been checked by the bastinado.

The Future.

Mr. Powers indicates, in the following extract, what his own expectations are in regard to the progress of the reformation which has commenced in Trebizond.

It is much less uncommon now than

formerly to see strangers at our services on the Sabbath and at other times. The number of new hearers is not large; but we plainly perceive a difference in reviewing the past year. On one occasion, at our Wednesday evening prayer meeting, four new comers were present; namely, one from this city, one from Kara Hissar, one from Kaisarea, and one from Van. Some of these were also present on the Sabbath several times, and on their departure took books with them. Individuals also from a considerable distance in other directions have been present occasionally. It is thus that some rays of light, as we hope, will pierce the surrounding darkness.

I may remark in closing, that the line is so drawn between Protestants and the Armenians proper, and the people are held in such fear of the priests, that except in case of the special outpouring of the Spirit, we are to expect that, for some time to come, the cause of truth will advance in this silent manner among the masses without, rather than by an increase of our numbers; and that the real progress of the work must not be estimated by the enlargement of our congregation. The persons from abroad, already mentioned as having attended our services on the Sabbath, entered the chapel by a back door through fear of the priests; and the individual from this city, who was present at a Wednesday evening prayer meeting, was immediately reproved by his priest, and threatened in case he should do the like again. Hence many whose inclinations would draw them to our chapel, are never seen there. But light will shine; heaven will work; and truth will spread. And this little church will be greatly enlarged, and our chapel will one day be too strait for us. May that day come speedily!

Erzerroom.

MR. PEABODY'S TOUR TO DIARBEEKIR.

MR. PEABODY made an excursion to Moosh and Diarbekir last autumn, accompanied by the Vartabed of Geghi, for the two-fold purpose of making known "the mystery of Christ" to such as might give him the listening ear, and of ascertaining the moral condition of the places which he should visit. He left Erzerroom on the 24th of October, and spent the first night at an Armenian village on the plain of Pasin, in which there are some forty Armenian families. Here he had but little opportunity to deliver his message.

Khanâs Kale'h-si.

Two days later he arrived at Khanâs Kale'h-si, the chief town of the district. Respecting his sojourn in this village, he writes as follows:

We spent three days at the house of the most wealthy and influential Armenian of the place, who spent much time with us. We were also frequently visited by his Armenian neighbors, with whom we prayed and reasoned, to the best of our ability, of righteousness, temperance, and a judgment to come. They listened with attention to the truths affecting their eternal interests, which they had never before heard, as they said; and they frankly acknowledged their ignorance and sin. But how could they, as they intimated, dispel the one or be extricated from the other, while their professed religious teacher and guide was as dark-minded as themselves? We exhorted them to study carefully and prayerfully the Holy Scriptures, which would be a light to their feet and a lamp to their path; but they replied that most of them knew not how to read, and that those who did, could not understand the ancient language, and they were not allowed to use the modern. We urged on them the importance of establishing schools, the advantages of which they have never enjoyed; and they said they had resolved to do so as speedily as possible.

Our host, though shy of us at first, seemed to become much attached to us; and we cannot but hope that we not only strengthened a resolution, recently made by him, to abstain from all intoxicating drinks, which he formerly used immoderately to the great injury of himself and his family, but that we were also the means of exciting in him the desire of something more substantial and satisfactory than any worldly good.

Taking a short ride from the town to visit the ruins of an ancient church, which, judging from its remains, must have been very splendid, we met with an Armenian, whose head had been whitened with the frosts of more than eighty winters, and who excited in us the deepest interest by the avidity with which he devoured the few simple but all important truths we presented to him, and by the earnestness with which he exhorted a young man with us to attend to them. When we left him, he presented us with his most hearty thanks for the interest we had manifested in his welfare, and implored the richest of heaven's blessings upon us.

Proceeding from Khanâs Kale'h-si, Mr. Peabody came at the end of two days to Kerâwi, a village on the plain of Moosh. The evening was spent in preaching the gospel. "Both priests and people complained bitterly of the grasping disposition of the numerous Vartabeds, who occupy the five monasteries in the vicinity of Moosh. To use their language, 'They eat up every thing.'"

Moosh.

On the following day, Mr. Peabody arrived at Moosh, which contains at least three hundred Armenian houses. The plain has more than one hundred villages, with a population ranging from one hundred to seven hundred souls.

The people of Moosh have always been considered more rude, barbarous, superstitious and bigoted, than those of almost any other part of the nation. A few years since the chief man of this city threatened to kill one of our native helpers, if on visiting his place he should break his fast. Another, whom we sent to distribute books, and make known the truth in the city and the region beyond, after spending a week there, was ordered to return forthwith to Erzeroom, being threatened with death if he proceeded any farther. We remained four days unmolested, however, being visited by quite a number of the people, to whom we endeavored to preach repentance towards God and faith in our Lord Jesus Christ. A few gave a good degree of attention, and invited us to spend two months with them; but others were displeased with this "new way," manifesting a decided preference for the old paths in which their fathers had trod; and they were evidently anxious to get rid of us as soon as possible.

The Bishop, who resides in a monastery eighteen miles distant, on hearing of our arrival, came to the city, and sent orders to be read in the five churches, prohibiting all intercourse with us, under the penalty of his most powerful curse. In consequence of this, as was to be expected, most withdrew from us. But we trust that our visit will not be in vain. It is no small point gained, to be able to spend a few days in quiet in such a place, and mingle to some extent with the people. It has a tendency to remove their prejudices, and give them more favorable impressions in regard to us and our object. There is hope for Moosh. It must not be forgotten, or neglected.

Mr. Peabody left Moosh on the 5th of Novem-

ber, and directed his course to Diarbekir. After traveling about five hours, he came to an Armenian village of two hundred inhabitants, where he had an opportunity of addressing a few persons in regard to their spiritual interests. One individual interested him particularly. At the end of three days he arrived at Hazero, in which there are one hundred and fifty Armenian houses. Though treated with the greatest hospitality, he found none who seemed to care for his message.

Diarbekir.

Another ride of twelve hours brought Mr. Peabody and his traveling companion to Diarbekir. Here he found that God had commenced a work among the Armenian population, which he will doubtless carry forward to the end.

The past summer I have received several letters from enlightened individuals of Diarbekir, inviting and even entreating me to visit them speedily. They received us with the greatest cordiality and joy; and we spoke boldly for the space of eleven days, preaching the gospel, disputing and persuading the things concerning the kingdom of God.

A year ago books in the modern Armenian, and particularly the Holy Scriptures, were scattered liberally in this place by our book-distributors, and extensively read; and God, of his own will, has been pleased to beget some with the word of truth, that they should be a kind of first-fruits in this region. Several of these persons have since been contending for the faith once delivered to the saints with much zeal and boldness.

Just before our arrival, one of the Protestants was whipped by the Vartabed for his faithfulness in exposing error. This "holy father" called a council to decide upon the young man's case, to which the question was proposed, whether this youth, who had undertaken to discuss matters of religion with the priests, was qualified for such a work; and the test of his qualifications was the reading and explanation of a very obscure portion of a very obscure book in the ancient language. Failing to do this to their satisfaction, the decision was against him; and for his temerity this Vartabed made use of his own holy hand to inflict some pretty severe blows on the back of the offender. The remedy, however, seems not to have been effectual; as the young man visited us every day; and when we left, he accompanied us out of the city, urging us to send them one well qualified to make known and defend the truth as contained in God's word.

The same desire was expressed by the other Protestants. They are very solicitous that an American missionary should take up his permanent abode with them; but if this is impracticable, they wish for an evangelical Armenian preacher; and I engaged to do all in my power to supply their wants. I have just written to the brethren at Constantinople to see if their request can not be complied with. It surely ought to be, if possible. There is a large and most interesting field already white unto the harvest.

The city contains twenty-two hundred Christian houses; of which fifteen hundred are Armenian, four hundred Syrian, two hundred Chaldean (Catholic), fifty Armenian Catholic, and fifty Greek. Among the Armenians a work of divine grace has been commenced, and a spirit of inquiry has been extensively awakened. The question most warmly discussed among them is, "What is truth?" And while I was there, all seemed to feel that time was too precious to be wasted in conversation of a secular character. A few have already, as we have reason to hope, found the pearl of great price; and a large number of others are evidently seeking it. Thirty were at our room each Sabbath to listen to the preaching, and engage in religious conversation; and every day we had numerous visitors, such topics as the following having been discussed: "Can the doctrines of a Christian priesthood, transubstantiation, &c. &c. be proved by the Scriptures?"

We were delighted to find so much of a disposition to abide by the decision of the sacred oracles on these and all other points. If these doctrines could not be established by them, but few manifested an inclination to appeal to the Fathers to decide the controversy. We left in the city an excellent Armenian brother, who had come there a few days previous to our arrival. He will do what he can; but he does not feel himself qualified for the great work there to be performed.

Change in Temihran.

Mr. Peabody left Diarbekir on the 19th of November, and turned his steps homeward. A journey of five days brought him to Geghi, the district which he visited in September, 1848, and subsequently described in a communication which appeared in the Herald for May, 1849. He speaks of Temihran, the residence of the Bey, as follows:

Last year I visited this large Armenian village twice, during my stay at Geghi;

but then I saw nothing to evince that the Holy Spirit was there in a special manner. Now we have reason to hope that there is at least one who has devoted himself to the Savior. He is an intimate friend of the Vartabed who is with us; and next to him he is considered the most learned man in the district. When the Vartabed took a decided stand on the side of the truth, he began to correspond with this individual, then in a distant city, exhorting him most earnestly to investigate faithfully and with much prayer the Holy Scriptures, with a view of ascertaining whether he was in the way of salvation. He did so; but in his correspondence, for a time, he manifested a good deal of hostility to evangelical truth, and even went so far as to say, that if his friend could collect from the Scriptures ten thousand proofs to establish it, he would not receive it.

At length, however, he returned to his native place; and subsequently he visited Erzerroom. Here he found repeated opportunities for conversation with his friend; who prayed much for him, and dealt faithfully with him. After his return to his native place, in the language of the Protestants of Geghi, he appeared to be a changed man. He has since applied himself assiduously to the acquisition of scriptural knowledge, and exerted himself to lead others to the source of all true light. Three families in his native village regard his efforts with favor; and he hopes that they, and several others there, will soon be prepared to declare themselves openly on the side of Christ. He sometimes meets the brethren in Kasabah, three hours' distant, to pray and take counsel with them. His wife, as also a young man whom he is instructing, are of the same mind and heart with himself.

We cannot but hope that God is raising him up to be a burning and shining light in that region. Though he is regarded as a Protestant, having been prudent in his movements, he has not yet been cursed and cut off from the old church. His Vartabed, no doubt, is reluctant to resort to such a measure, hoping to reclaim him. The young man, however, is almost impatient to be separated from so corrupt a church; though, in such an event, he now sees no way by which he could support himself and family; as most of the people who now afford him employment, would then be openly hostile to him.

A few persons called to see Mr. Peabody at

Temihran; and among them were the Bey's banker and his two sons, who made particular inquiries concerning his religious belief. On receiving the information which they asked, they seemed to be greatly astonished that there should have been so much misrepresentation of "this new way."

Kasabah.

Next day, Mr. Peabody went to Kasabah. Here he had palpable demonstration, as soon as he entered the place, of the bitter hostility of many of the people to him and to his work.

Not only was a house refused for our accommodation; but we were abused with the vilest language, and stoned, and hooted out of the Armenian part of the town by a mob headed by a priest. Had we not taken the precaution to request an officer of the Bey to accompany us, violent hands might have been laid upon us, as many of the people had been attending a wedding, and were intoxicated. They have a special grudge against me, as they regard me as having led astray their Vartabed, and brought deep and lasting disgrace upon them and their nation.

We returned to the Turkish quarter of the town, where we were well accommodated. We sent a letter to the Bey by the officer who accompanied us, stating the treatment we had received; but we were not able to remain long enough to ascertain his intentions in regard to the principal offenders.

This excitement kept the Protestants from coming to our room, except the brother of our Vartabed. The latter went to his brother's house in the evening; and they spent the whole night in prayer and exhortation with some of the brethren. Though every effort has been made to crush them of late, they have renewed their strength and courage. They are directing their attention more to the wants of the inward man, and becoming less solicitous in regard to the outward. The eyes of a large number in the town are also represented as having been recently opened to the follies and errors of their religion. Many are becoming indifferent, and others hostile to their religious mummeries. And we trust that God, as he has often done, will cause the wrath of man in this instance to praise him. Several individuals came to the Vartabed to rebuke him for leaving them, and to entreat him to return. His reply was that he was ready to return, just as soon as they would allow

him to preach the gospel, and would endeavor to walk according to its precepts.

Encouragement in Melikean.

Leaving Kasabah next morning, Mr. Peabody proceeded to Melikean, where he arrived about mid-day. Respecting this place he says:

This is the Armenian village where we found it difficult last year, on our return from Kasabah, to obtain a supply of our wants, in consequence of the prejudice against us. Now, however, we were received with the greatest cordiality, and treated in the most hospitable manner. Our room was filled, till a late hour of the night, with attentive listeners to the truth. The enlightened individual mentioned by me last year is now a decided Protestant; and I hope a true Christian. He exposes error and proclaims the truth without fear; and he has exerted a powerful influence, not only upon the inhabitants of his village, but also upon those of the neighboring villages. They gave their former Vartabed a most cordial invitation to come among them, to teach them the gospel, and instruct their children. He would be most happy to do so, were the thing practicable. I will here add that the Vartabed exerted himself to the utmost to benefit the people of his former charge. The remark was frequently made to him, "You did not so preach the gospel, when you were our Vartabed, and came among us." To this he replied, "I ought to have done so. I sinned; I did not do my duty; but I did not then know."

Mr. Peabody arrived at Erzeroom after another journey of two days, "having seen much," he says, "to cheer our hearts, and strengthen the hope that God is preparing the way, in a most remarkable manner, for a great and glorious work in the entire region which we have visited."

Nestorians.

LETTER FROM DOCT. WRIGHT, NOVEMBER 24, 1849.

The Seminary—Tekhoma.

IN this monthly epistle of the Nestorian mission, several facts are stated which show the progress of light and truth in that part of the world. Those who have read Mr. Perkins's account of the tour made by him and Mr. Stocking through Tekhoma, as published in the last Herald, will be particularly interested in what is here said in relation to that district.

Since our last mission letter was forwarded, our male and female seminaries have been opened, after their summer vacation. Several of the older pupils in each of them do not return; and in their place a number who have never enjoyed the advantages of these institutions, have been admitted. Consequently the proportion of pupils who are unconverted, is greater now than it was at the close of the term last year. We trust the session will not pass without a blessing.

Several of the members of the male seminary from the mountains, who spent most of their vacation here, have visited their friends this fall. I passed a few weeks with them. The two pious and very interesting young men from Tekhoma bring a cheering report of the disposition of the people in that district towards missionary labors. They had many opportunities to preach the gospel while with their friends, both in public and private; and they found many persons who gave earnest heed to the Word. They think that about half of the people in that district are very anxious to have the gospel preached and schools opened among them.

A short time since they sent a messenger to Mosul, with letters to Mr. Rassam, the British vice-consul at that place, expressing their desire for missionary labors, and asking his advice on the subject. Mr. Rassam advised them to apply to our mission; which they were about doing, when it was reported that Mar Shimon was intending shortly to make them a visit; whereupon they concluded to defer the subject for a time.

We are informed that the Patriarch proposes to spend the winter in visiting the different mountain tribes. He is now in Jeloo, whence he will go to Tekhoma, and then to Tiary. Whatever influence he possesses, will undoubtedly be exerted in opposition to evangelical efforts among his people; but the desire for them is becoming so strong that it will ere long be irresistible. One of the chief men of Tekhoma says, "We must have light. We may as well be heathen or Koords, as remain what we now are."

An Interesting Preaching Tour.

Deacons John and Guergis are now absent on a preaching tour, in the villages on the plain of Oroomiah. They visit every village and hamlet where Nestorians are to be found; and they propose to go over the whole plain in this manner. They preach the gospel in the

church, in the house, by the way, and wherever they find persons to listen to them. We hear that they are kindly welcomed by the people, they go from place to place on foot, in a most humble garb, and their bearing toward their people is so kind and affectionate, that none but the vilest persons have a heart to treat them rudely. They are men full of faith and the Holy Ghost; and we sanguinely hope that the seed which they sow, as they traverse the plain in its length and breadth, will spring up and bring forth fruit unto life eternal.

Doct Wright subsequently gave, in a postscript to the present letter, the following additional information: "Deacons John and Guergis have returned from their tour. They have been absent fifteen days, having visited forty-five different villages. At a future time we may forward you their own account of their travels. They are in excellent spirits. They have endured hardness, as good soldiers of Jesus Christ, and they have their reward in peace and joy. Their reception has been various. In most places they have found an earnest desire to hear; and when they have opened their lips to speak, tears and sobs have shown that their words were taking effect; and they have been loaded with kindness. In other places the people have not assembled; they have been roughly treated; and they have left with heavy hearts. This, however, has occurred only in a few instances in their whole circuit. No villages now remain unvisited on the northern half of the plain. Those on the southern half they purpose to visit during the fast of twenty-five days, which commences about two weeks hence."

The New Governor—The King.

A new Governor has been appointed to this province, who has just arrived and entered upon the duties of his office. He is a brother of the Prince Governor of Azerbaijan, and uncle of the present King of Persia. We have now a prospect of an efficient government, which we have not had for two years past. The Koords on the frontier, who have been plundering this province for a long time with impunity, and who came so near our premises on Mount Seir last year that the families there deemed it expedient to remove to this city for security, are likely to be brought to justice. The two chiefs, who were the most active agents in those outrages, have been seized, and put in chains; and last week they graced the entrance of the Prince into the town. They are now in prison here, waiting orders from the Govern-

ment at Teherân. Several Koordish Beys who are obnoxious to the Government, have fled into Turkey; but as the Turks refuse to protect them, they will sooner or later fall into the hands of the Persians.

Our new Governor is a man of spirit and energy, the very contrast of the late incumbent. Since he entered upon his office, he has put to death several criminals, and sent an expedition against a famous Koordish robber on the frontier, who was slain with a number of his accomplices, all his property being carried off by the Persians. Taking into view the state, bordering on anarchy, in which the province has been for so long a time, a bold step of this kind on the part of the Governor was necessary to strike terror into the lawless tribes around.

The members of the mission have paid their respects to the Prince since his arrival, and they were received with great kindness. He inquired about our labors, and evinced a curiosity to know how the funds necessary to sustain them were contributed. He also manifested a disposition to converse on religious subjects. He showed us a copy of the Scriptures in Persian, the Old Testament translated by Dr. Glen, and the New by Henry Martyn, which had been given him at Tabreez. He also showed us a Persian work, written in opposition to the faith of Mohammedans by one of the German missionaries, who were in this country some years ago. It was evident that the Prince had carefully read this work, as also the Scriptures, from his readiness in alluding to several subjects contained in them.

We have just received a letter from Mr. Burgess, now in the service of the King at Teherân, in which he informs us that his Majesty is interested in the study of geography. Mr. Burgess has been ordered to give him lessons in the science; and he requests us to forward him such books as will aid him in discharging the duty. By order of the King, Mr. Burgess has lettered in Persian the globes which our mission presented to him last year, when he was heir apparent, and resident at Tabreez as the Governor of Azerbijân.

Mr. Breath is actively engaged in making the necessary arrangements for printing the new translation of the Old Testament. The first number of the "Rays of Light," a new Syriac periodical, has been issued. "The Shepherd of Salisbury Plain," and "The Young Cottager," are about to appear in the same language.

Mosul.

LETTER FROM MR. FORD, DECEMBER 5, 1849.

THE departure of Mr. Ford from Aleppo for Mosul, for the purpose of spending the winter in the latter city, was announced in the February Herald. Passing through Aintab, Orfa, Diarbekir and Jezira, he arrived at his destination on the 22d of November. In the present communication, therefore, he gives his first impressions of a field which has recently become invested with a new and peculiar interest. And no one, it is presumed, will entertain a doubt as to the expediency of at once resuming missionary operations in a region where the Spirit of the Lord is so manifestly present.

Orfa—Diarbekir—Jezira.

Mr. Ford makes some statements respecting the Syrian Christians, residing on or near his route, which cannot fail to be interesting. It will be seen that he arrived at Diarbekir about the time of Mr. Peabody's departure for Erzeroom.

I spent a few days both in Orfa and Diarbekir, and became acquainted with some prominent persons in the Syrian church, from whom I began to gather information as to the state of that religious body, such as excited in me a new interest in their spiritual welfare. For many years this denomination has been like "a city broken down and without walls," and exposed to the inroads of the Man of Sin and his agents, who have taken captive great numbers of her children, and now continue to prowl around her walls, ready to seize upon any straggler that comes within their reach allured by the promise of worldly gain. Though such defections cannot be considered as "falling from grace," where it is so evident that no grace existed, the subjects of them are nevertheless removed to a far greater distance from the influence of any efforts made for the evangelization of the land. There is much reason to hope, however, that the misfortunes that have befallen the Syrian Christians, and their present feeble condition, have been ordered in mercy, as a means of humbling their pride, and disposing them to a more speedy return to the religion of the Bible.

Mr. Ford proceeded from Diarbekir to Jezira on the Tigris. He floated down the stream on a raft of goat skins, which is the ordinary mode of navigation.

At Jezira I had the pleasure of meeting with a Syrian priest who has become quite enlightened, and who appears to be a sincere and humble seeker after the way of salvation, if he be not already in that way. He is doing much to spread the light of the truth as far as his influence extends.

Jezira is a small town, unimportant in itself, but it occupies a central position in reference to a large Christian population, on both sides of the Tigris, and is the natural point of entrance to the Syrian villages in the mountain named Tour Abdeen. The commencement of a work of grace in that place is, therefore, a matter of special importance to the cause of Christ in this region.

As the river route from Jezira to Mosul was deemed unsafe, owing to the presence of lawless Arabs, Mr. Ford went by land, passing through a part of the Koordish mountains.

Reception at Mosul.

On my arrival at Mosul I was kindly received by the English vice-consul and his lady; and I was soon greeted by the little band of "gospel men," who came one by one, with joyful faces, to welcome us, and with us to welcome, as they hoped, the return of their long lost privileges of Christian instruction. I lost no time in securing a small house, with one room suitable for religious meetings.

Finding that circumstances were such as to require caution, I did not make any effort to spread the knowledge of my arrival, or to draw together such as were known to be favorably disposed. The number of those who have called upon us at our house, is about fifty; most of whom come frequently, and seem desirous of religious conversation. Every evening a small company is collected, to whom I expound the Scriptures. On the Sabbath, two religious services are held. The average attendance on the Lord's day is about twenty; and on the evenings of the week, it is about ten. Of the fifty who have called, perhaps twenty are decidedly evangelical, and ready to stand by the gospel at all hazards, though few of them give evidence of a work of grace in their hearts. Twenty more are enlightened and favorably disposed; and the remaining ten may be regarded as indifferent or hostile.

This little band are what remains of nearly one hundred persons, brought more or less under the influence of the gospel, when our brethren of the Moun-

tain Nestorian mission were detained, by the mysterious providence of God, to labor and suffer here. These people have been left like sheep without a shepherd; and if any one would know the consequences, let him ask himself, What would become of a feeble church in America, if left five years without a pastor, and without any stated means of grace? In a few hearts the flame of devotion has been kept alive; others have grown cold and careless; some have been induced to profess popery; and all have become more or less engrossed in worldly cares. The things that remain have been strengthened and preserved mainly, under God, by the fervent piety and diligent efforts of one man, an humble stone-cutter, but worthy to be a "master builder" in the church of Christ. His name has already become familiar to you.

The Syrian Bishop.

Those who have read the account which Mr. Perkins has furnished of the visit made by Mr. Stocking and himself to Mosul, published in the February Herald, will at once recognize the individual mentioned below as an old acquaintance.

An important influence is exerted by the present Bishop of the Syrian church in Mosul. Whether that influence will be in favor of our efforts, or not, remains to be seen. This personage is fully enlightened as to the errors and defects of the system which he upholds; and he is not ignorant of the doctrines of grace as taught by us. For several years he has been in the habit of delivering weekly to his people sermons of an evangelical character, in which abundant quotations of Scripture take the place of the childish legends that fill up the discourses of papal and oriental ecclesiastics. His preaching, not being baptized by the Holy Spirit, has produced no saving effect upon his people; but it has been instrumental of much good, in increasing their regard for the Bible, and their boldness in renouncing every other standard of religious belief.

He has been much influenced in his course by the Christian brother above mentioned, whom he highly respects, and to whom he has been indebted for the matter of most of his sermons. That brother has not failed to set before him faithfully his unregenerate state, and the necessity of his first teaching himself, before preaching to others; and he has heard the same admonition from other

lips. As yet, however, his heart seems unaffected. He is intoxicated with pride. He is proud of his station, of his influence, of his fancied learning; and ridiculously proud of the very discourses which he is not ashamed to obtain from an illiterate stone-cutter. He is held in bondage, moreover, by the fear of man; and thus, swayed by conflicting motives, his life is a paradox, and he accomplishes nothing, either for his own good, or that of others.

Toward us and our work he is at heart friendly, and he would be very glad to have us establish schools among his people, where, indeed, they are greatly needed. Yet pride and fear combine to persuade him that my coming here is a great affront and injury to him. He has made some effort in a private way, accordingly, to prevent his people from having intercourse with me; and having learned that religious meetings were held at my room every evening, he began to hold similar meetings himself, at which he expounded the Scriptures in a popular manner, thus exemplifying the state of things described by Paul. Phil. i. 15-18.

Notwithstanding this show of opposition, however, he has twice sent for me to hold private interviews with him. On these occasions I endeavored, in an affectionate and conciliatory manner, to set before him his own spiritual wants and those of his people, and to show him that if he really desired their good and the glory of God, he was bound to recognize and aid our humble efforts to preach the gospel. And he has also been apprised by several of his flock, that opposition to us would probably result in the separation of some of the most worthy and influential members of his church. Thus he stands in suspense, while constant prayer ascends to God for his conversion. Should our heavenly Father be pleased to grant this petition, there would be strong reasons to hope, that the work of evangelization among this people might go on, as it has done among the Nestorians, by the revival of religion within the church, instead of the establishment of a separate organization. But however desirable such a result may seem in our eyes, the great Head of the Church alone can decide the question.

Reasons for occupying Mosul.

Mr. Ford concludes his letter by an appeal to the Prudential Committee for the occupancy of Mosul as a missionary station. That question,

however, had already been settled; and Mr. Marsh was actually on his way to this promising field, when Mr. Ford dispatched his letter. The opinions expressed in the following paragraph are important, nevertheless, as sustaining the decision of the Committee.

Making every necessary deduction, and taking the most sober and matter-of-fact views of this field, I cannot place it below any other portion of the Arab Christian population. On the contrary, there are stronger reasons why missionaries should be sent hither, than could have been urged in favor of the occupation of either Aleppo or Tripoli; nay, the work of the gospel is already farther advanced, and the door of access is more open here, than at either of those stations. The Syrian people are poor and needy and ignorant; they have been humbled in some degree by their misfortunes; they are more favorably disposed towards missionary efforts, more independent of ecclesiastical dictation, farther removed from the spirit and influence of popery, than any other of the nine principal denominations of the East, excepting the Nestorians, whom they more nearly approach, both in geographical position and character.

A most encouraging beginning has already been made, the result of merely incidental labors. The nucleus of an evangelical community already exists; and in it are comprised some hopefully pious persons, ready to give efficient aid to an infant station. The confidence of the whole community has been secured for our missionaries; and the chief obstacles they have to meet, are the ignorance of the people, and their veneration for ancient rites and doctrines. The ecclesiastics cannot, if they desire, excite opposition of a formidable character.

Mosul is a place of importance; and from this point it would be easy to carry forward missionary operations among the numerous Christian villages to the north, and among the Nestorians and Nestorian Catholics in the mountains of Koordistan. Without the occupation of Mosul, whatever may be done in the adjacent fields, there would always be a great gap in the line of the invading army; but with its occupation, the stations in the east, north and west, would be much strengthened. An out-station could be established at Jezira, to reach the Syrians of Tour Abdeen, whom we have reason to believe equally accessible with those of Mosul. So immediate and urgent is the call for missionary labor

that, were it possible, men already acquainted with the language ought to be placed here, to take advantage of the present favorable state of the community; a state which is owing, in some measure, to the want of union and energy among the ecclesiastical powers. What I have said, refers to the Syrian (Jacobite) churches alone. But among the two Catholic bodies in this region, the Syrian Catholics, and Nestorian Catholics, (or Chaldeans, as they call themselves,) there exists, in some degree, the same encouraging tokens; and some of those whom I have seen, are ready to embrace openly the cause which they have before secretly favored.

Mr. Ford wrote, five days later, that there was a degree of interest in the services of the preceding day, "which rendered it a delightful privilege to deliver the message of salvation."

Ahmednuggur.

LETTER FROM MR. WILDER, DECEMBER 13, 1849.

THE communication which has furnished the following extracts, was written during a preaching tour of three weeks, made by Mr. Wilder in certain villages which constitute a part of the field of the Ahmednuggur mission. "Like every branch of missionary labor," he says, "when I am exclusively devoted to it, it seems for the time to rise in importance above all others."

Cases of Interest—A Contrast.

At our first stopping place, we found attentive and interesting audiences, and one member of our little church. He was evidently walking in the truth, so far as he understood it; and he welcomed an opportunity for more instruction. His brother had yielded somewhat to his influence, and gave me some reason to hope that he too was not far from the kingdom.

Our native brother soon brought with him a friend from a distant village, in what we have denominated our northern field. This man had heard the Word at his own village, through Mr. Ballantine and our native helpers, and seemed to be a true believer. I was much interested in the account which he gave me of himself and family. He had wholly renounced idolatry, and cast away his idols. As I traveled on, I found that he was well known in the neighboring villages, and that from the zeal which he

manifested in the cause of truth, he had attained no little notoriety; and though he has often brought upon himself reproach and persecution, some have believed even through his word. His wife is anxious to receive baptism with him; and several of their relatives have become like-minded, though hardly prepared as yet to give up all for Christ. I trust he may prove to be a true disciple.

But the pleasant impressions occasioned by the incidents described above were soon followed by others of a widely different character.

Proceeding on our way to the next village, we encountered a host of pilgrims, who had spent the day in mad revels, on a neighboring hill, professedly in honor of their god Khundoba. On the summit of the hill stands a temple dedicated to this idol; and the people make it the place of an annual pilgrimage. On the present occasion there had been three or four cases of hook-swinging. This cruel rite has been often mentioned to you, and I need not repeat the description. The people seemed frantic with the events of the day, and came pouring down the hill, in carts and on bullocks, horseback and afoot, pell-mell, with break-neck fury. Yoked in the same cart might be seen both a bullock and a horse, dashing along, quite in keeping with the occasion.

A body of some two hundred entered the main road near us, just in the rear of a cart which had all the apparatus for hook-swinging. A few words brought them to a halt, and they all gathered around me. One man bore the cruel weapon for cutting the flesh, preparatory to inserting the hooks. He held it proudly before him, as though exulting in the cruel feat which he had performed; and, sharing largely in the same feeling, his frantic wife tore off the bandages, and showed me his gashed and bleeding back. He had swung on the cart two miles or more. O Khundoba! How cruel are thy rites! Do not many Hindoos suffer more for their false faith, than Christians are willing to endure for the truth?

This man was of middle age, of strong and athletic frame; but his glassy, vacant, rolling eyeballs soon revealed the cause of his mad feat. He was blind, and had made a vow to his cruel god. He now fancied that he began to see. It must have been the merest fancy; for by a little test, which my curiosity prompted, I found he could discern nothing.

ing whatever. But such was the power of his corrupt imagination and false faith, that he hastened to perform his wicked vow. Oh how heavy and strong and cruel are the fetters with which Satan has bound this people!

On a subsequent day, Mr. Wilder was much interested in the case of two persons, who came to him professing to be fully convinced of the truth, and anxious to be received into the Christian church. "They have often heard the gospel from our people," he says, "and give some evidence of genuine conviction." Three days later he met with a cousin of one of the native assistants, an intelligent man, who seemed not far from the kingdom of God. "Such cases," Mr. Wilder says, "make us feel that the true light is spreading. During this tour we have met with many such instances; and we have had requests from five persons, before unknown, to be admitted to the Christian church."

Ceylon.

LETTER FROM MR. MEIGS, DECEMBER 6, 1849.

MR. MEIGS is now stationed at Tillipally, that post having become vacant in consequence of the protracted ill health of Mr. Fletcher. In commencing the present letter, Mr. Meigs makes a passing allusion to the fact, that more than one-third of a century has elapsed since he first left his native land to preach the gospel among the heathen. "What cause for gratitude have I," he continues, "that I am not only alive, but in the enjoyment of vigorous health, and still permitted to publish the glad tidings of peace and salvation."

Death of Church Members.

Since I last wrote to you, our church has been diminished by the death of three of its members; namely, Nathaniel W. Taylor, Susanna B. Rockwood, wife of J. B. Osgood, and Ruth. The two first died of the cholera.

By the death of N. W. Taylor, the mission has lost a valuable native assistant. I have been much pleased with his appearance since I came to this station. He was very actively engaged in superintending my native free schools, which were in a flourishing condition the latter part of August, when the cholera broke out in Jaffna. A young man from the town, a relative of the family, came out here on a visit, was attacked with the cholera, and died at Taylor's house. This was the first case of the disease in

Tillipally. While Taylor exhorted the members of his family not to be alarmed, but to put their trust in God, it was very evident that he was greatly alarmed himself. He was almost immediately attacked by this fatal disease; and while many would say that this was a very clear case to show that it is contagious, my own opinion is that it was brought on more by fear than by contagion. Before his death he called his family and friends together, and exhorted them to prepare for death. He said that he was not afraid to die, and that he was going to be with his Savior. He gave directions to his wife and children, and then commended them all to God in prayer. Mr. Fletcher and myself frequently visited him in his sickness, and gave him medicine. But his disease had been in progress more than six hours before he sent for medicine, and it did not produce the desired effect.

The people generally have but little confidence in medicine, especially in cases of cholera. They think it improper to take any thing to arrest the disease, supposing that it is displeasing to the goddess who inflicts it. The disease, however, did not spread far, as there were only four cases of it in this parish that proved fatal. Still the people were greatly alarmed; and for several weeks our schools, and our congregations on the Sabbath, were almost broken up. This malady has not prevailed in the province since 1845; and the people, instead of becoming accustomed to it, as in some parts of the continent of India, where it breaks out more frequently, seem to be more and more alarmed and paralyzed, when it makes its appearance.

Village Preaching—Schools—Oodoopilly.

Since I came to Tillipally, I have been enabled to pursue the work of village preaching with much pleasure and success, so far as numbers and attention are concerned. I have been invited to hold evening meetings, not only at the school bungalows, but at the houses of several respectable men, when they would take pains to collect their friends and neighbors, so that the audiences were large and attentive. I have received much valuable aid at these meetings from my native assistants, Moses Welch and Thomas Snell, who address the people in a very pleasing and profitable manner. Though we do not see the people turning to the Lord in great numbers, it is

perfectly clear that much knowledge of Christianity is diffused among them, and that many favorable impressions respecting it are made. Many who formerly opposed us while preaching, now hear us respectfully and attentively; and not a few, no doubt, are convinced of the folly of heathenism, who have not courage to come out boldly in favor of Christianity.

The Herald for March contained a letter from Mr. Smith, in which he spoke of a tour performed by Mr. Meigs and himself in July last, for the purpose of examining the mission schools in Chavagacherry, Varany, Oodooippy and Atchevaly. Mr. Meigs makes allusion to the same tour and says: "Though our native free schools are not all that we wish them to be, when we have Christian teachers, with active and faithful superintendents, they are the means of doing much good, by raising up a reading population, by diffusing a knowledge of Christianity among the people, by removing prejudice, and by preparing the natives to understand the gospel when preached."

I have been much gratified by my visits to Oodooippy. It is a large and very populous parish, and a fine missionary field. Some of our best schools, both in English and Tamil, are there; and I sincerely hope that it will not be long before a missionary will be permanently stationed at that post. E. F. Cooley, our native assistant there, deserves much credit for his fidelity and success in superintending the schools, in conducting public worship on the Sabbath, and in managing the affairs of the station, with only the occasional visits of a missionary.

Fuh-chau.

LETTER FROM MR. BALDWIN, AUGUST 24, 1849.

MR. BALDWIN has devoted the first part of his letter to an examination of the question, "How soon should the missionary among the Chinese begin to preach, publicly and regularly, in the native tongue?" This is a point in respect to which there is not a little diversity of sentiment. Even those who are best qualified to express an opinion, are not agreed as to the advice which is proper to be given to a young brother, just entering upon the missionary work in that part of the world.

Such being the state of the case, it seems desirable that more should be known respecting the merits of so difficult a question. Mr. Baldwin

has presented the views entertained by the reinforcement which was sent to Fuh-chau in 1847, consisting of Messrs. Cummings, Richards and himself. With them, it will be seen, the inquiry is not one of mere speculation; on the contrary, it has a direct and important bearing on their earlier efforts in behalf of the Chinese.

How soon should the Missionary preach?

The last reinforcement of this mission has now been in the field one year and four months. As yet we have done nothing in the way of publicly and statedly making known the truths of the gospel. We feel that there are extremes on both sides. We may begin too early, or too late. Some have said, "Wait four or five years; gain a pretty good knowledge of the language; do not begin till you can be sure of being well understood." This seems like saying, "Take out an insurance for your life. Know that you will live to do something for Christ at the end of five years."

Others seem to advocate the plan of preaching in a few months, or as soon as they can possibly gather together a few words, spoken according to an English orthography, with a reckless disregard of tone and idiom. Some of our missionary brethren at the north have commenced preaching within a year, or less, after arriving at their fields. This is certainly a very brief space; and it is necessarily broken into many fragments, on account of the care and attention requisite to make a settlement. It is said that they consider attention to tones in those dialects unnecessary. But, granting this, is not the course pursued in a high degree injurious? A hundred questions at once arise. What time have they had for close study; and is it adequate, in a new and unsettled state of things, to make more than a mere beginning in the acquisition of a very difficult language? Are those habits of application necessary to permanent success, in any pursuit, unimpaired? Are they laying a foundation? If they are, what is it? Can they build upon it a thorough Chinese scholarship?

On the other hand, suppose they are mistaken as to the importance of Chinese tones. A new question arises, and one of the greatest importance. Experience teaches us that in most cases, and in all to a greater or less extent, the tones cannot be imbibed. The Chinese child does it almost from the period when he inhales his native air. But it is not so with missionaries. They have

grown up to be Americans and Englishmen. They cannot have a second growth; they must make themselves Chinese. If these things are so, the question arises, "Who will dare to disregard this matter?" If disregarded, how painful are the consequences! Is such an one, can such an one, be intelligible? Even his servants have a difficulty in understanding him when he speaks of the world, and the worldly things that are their gods, and that form the subject of thought and study, day and night. How then can they understand him when he speaks of things that they have never heard, that they do not think of, nor care for?

But even though his servants, and others with whom he is most conversant, gradually accommodate themselves to his modes of thinking and speaking, how will it be with others to whom he is bound to proclaim the glad tidings? Can they comprehend his meaning? With what justice might they turn away and say, "You not only come to us with strange doctrines, and expect us to receive them; but yet will not learn a few words of our language correctly, that you may communicate to us the knowledge of them."

Importance of the Tones.

In connection with what follows, the reader will find many valuable suggestions in an article published in the Herald for February, 1849. It was written by the lamented Mr. Pohlman, formerly of the Amoy mission.

The subject presents itself to my mind in a very strong light. I may be in an error; but it seems to me that I might as reasonably expect to be understood in my own language, if I should take and use only a syllable here and a syllable there, sometimes from the beginning, sometimes from the middle, sometimes from the end of a word, as to expect the same thing in the Chinese, while disregarding the tones. "What is a Chinese word?" It is not the syllable *kang*, any more than is the English termination *ty*. The Chinese know nothing of the simple k-a-n-g. They do not recognize it as belonging to them. They do not use these letters, but certain Chinese initials and finals, and also tonal marks. A word is a spoken word, when it embraces the initial and final, and a certain property represented by the "tonal mark."

Hence *kang* (as most of us write it for the first tone), *káng*, *kàng*, *kāng*, *kāng*, are representatives of different Chinese

words; as different as "man," "horse," "speak," "drive," in English. If this is true, how can the conclusion be avoided, that he who speaks in a wrong tone, speaks a wrong word?

With these impressions, and a desire to see Christ's kingdom spread in this vast empire, the prayer of my heart is that all missionaries may begin right. We cannot speak precisely as the Chinese do; but may we not bend our energies to the work, and aim at the attainable point of tolerable accuracy, as far as we go? I trust the Lord of the harvest will give each one grace to furnish himself with a good sickle.

I do not wish to be understood, of course, as questioning the fact that our brethren who have taken the course described above, have done so in the belief that upon the whole it was the best. Still it seems to us, that in such a matter there is great danger of being influenced by considerations, which are never allowed to have weight in other pursuits. The language is very difficult, it may be said, and our lives are short. We may manage to make ourselves understood pretty well, without this rigid, close study, and this use of the tones. But the surest way is the best way, in this as well as in other things.

Another thought of moment is, that he who plods his way up the steep, is after all the most useful man, even while so engaged. His influence in the few words which he utters, is more felt and appreciated; and when he does reach the summit, he very speedily overtakes the one who by the aid of factitious circumstances has preceded him.

Humbler Labors—Missionary Joys.

But while the young brethren who arrived at Fuh-chau in 1843, have not attempted as yet to preach the gospel in public, they have endeavored to make known Christ and him crucified in an humbler way. In describing what has been done, however, Mr. Baldwin is led to make some very pertinent remarks in regard to the trials of missionaries.

We form two families, Mr. Richards living with Mr. Cummings. Each commenced family worship with the servants and teachers about four months since, or a year after we reached the field. Speaking only for myself and Mrs. Baldwin, I can say that there is something in these exercises both of a pleasant and of an unpleasant nature. The mere attempt to communicate a knowl-

edge of Christ to those who know him not, produces a pleasure which the world never experiences. It is one, moreover, which differs in many respects from that enjoyed by pastors at home, whose great aim is to enforce truth intellectually perceived already.

It is an error in the kind friends of our American home, and a great one, to view us as exercising self-denial to so great an extent; or, rather, it is an error to take only a half view. All Christians have their trials. It is a well-meant injustice, both to us and ourselves, to magnify our difficulties, and the trying circumstances in which we are placed, and stop there. Why not speak of our pleasures and peculiar advantages? I well remember a remark of my beloved instructor, Dr. Alexander, of Princeton seminary, who said, "Missionaries are the happiest men living. Their wants are all supplied. They are in a great measure free from anxiety in respect to a support; and other concurring circumstances furnish the means of great spiritual improvement and enjoyment." These things ought certainly to be borne in mind, in making an estimate of the missionary's self-denial. His happiness, even in the direct work of communicating religious truth, will counterbalance many trials. I trust that this has already been my experience, in some degree. Here are three immortal souls, the two servants and the teacher, under my special care as a minister of the gospel. They form a little congregation every morning; and in preaching Christ to them, I am fulfilling the great commission of my Master.

Nor is this all. These truths are new to them. Sometimes they seem to be much interested. It may be only an idle curiosity; but even in that case, we have the blessed satisfaction of knowing that God often employs this as an inlet for the Word, and that the Holy Spirit at some time, as shall seem to him best, may give that Word a convincing power. Here then is our happiness; Christ is preached to poor souls, and we therein will rejoice and give thanks.

Family Worship.

Our morning exercises are as follows. The passage of Scripture to be read and explained has from four to ten verses, and is studied the afternoon of the day previous. Immediately after breakfast, we assemble in the dining-room, (which is also our parlor,) each with a copy of

the gospel of Matthew. Our knowledge is various in degree. The two missionaries have learned the characters, and can read them mostly in the colloquial, and have the key of the meaning which they were intended by the translator to convey. The teacher has an accurate knowledge of the character and the colloquial, as also the true meaning; but he may fail in the use to which these characters are applied, while attempting to communicate new and strange truths. Of the servants, one can read; but he knows scarcely any thing of the meaning of the characters.

According to the usual order, I first read a part of the lesson in the character and colloquial, and explain as well as my limited knowledge will permit, the teacher assisting, if necessary. He then reads the remainder; and if he fails in the idea, he is corrected. This exercise is usually interspersed with brief remarks to confirm or enforce the truth. The next exercise is singing one or two verses, from a little book containing nine hymns and three doxologies. We sing two parts, the air and the bass, the Chinese aiming (as far as their imperfections allow us to judge) to join in the former. Singing is followed by prayer, in which the subject which has been considered is often particularly alluded to. In this way we do trust that the Spirit of God will make saving impressions. We use his means, and try in faith to look to him for his presence in these degraded souls. In him is all our hope.

Trials.

Mr. Baldwin alludes briefly to two or three trials of the young missionary in a heathen land.

We often feel in reading the wonderful things of the gospel, and insisting upon them, that our little congregation regard them as idle and foolish tales. For instance, a few mornings since, the subject of the lesson was one of Christ's miracles in feeding thousands on a few loaves and fishes. The smile of incredulity instantly appeared on the countenance of one of the listeners. No doubt he thought it all a fiction, as we regard many of their fables. To enter into a labored proof of the truth of Christianity would, no doubt, be attended with the same effect. What do these heathen know even of the claims of conscience? And when will they believe, unless the Spirit be poured out from on high? In the case mentioned, I simply claimed

divinity for the Savior, and urged the fact that his miracles were an evidence. But that which seemed most plain to them, was an appeal to what God had wrought in creation, as a reason for believing that he could work such a miracle. This appeal of course assumed the fact of God's existence; but our whole teaching is an assumption.

Another discouraging circumstance, to be met and borne in these exercises by a beginner, is the difficulty of using the language. From want of practice and habit in this, it is extremely difficult to adhere to the tones and to the little that one has gathered of the Chinese idiom. To become interested in the subject, and warm in urging the truth, is extremely hazardous. Our best efforts, no doubt, seem to the Chinese rude and barbarous. What then must the poorest and most unguarded be? Why, we waste time and strength, and take the sure way to produce a careless way of speaking. This seems to me at once a very difficult and discouraging thing. We need to be on our guard here, if any where. And there is also the difficulty of calling to mind words that we have learned, as occasion requires. We may be in the midst of a sentence, and obliged to use a word that imperfectly conveys our meaning. We may also not be able to call to mind some idiomatic phrase, which we have read or heard read many times; and on that account we may be obliged to use some circumlocution, half-Chinese and half-English perhaps, to express our meaning. In prayer, especially, I have experienced these difficulties. In such an exercise there must be several connected sentences; and they must assume the form of an address to God. There must be a uniform character in them. This, above all, is difficult and trying to one's spirit.

Such are a few of the beginner's comforts and trials. To the latter I have applied the term "discouraging." Perhaps this is wrong; for I do not know that the feeling of discouragement has once crossed my mind since commencing the work. Imperfections have occasioned unpleasant feelings, but have not been permitted, through the kindness of the Lord, to produce despondency or discouragement. Perseverance, and a gracious bestowal of the Spirit, are what we want, day by day. The prize of usefulness is before us. Our perishing fellow men are about us. The Lord bids us preach his gospel. Ours must

be the sin, if the word of God is suffered to lie bound among this people.

Recent Intelligence.

SOUTH AFRICA.—At the annual meeting of this mission, held in September, arrangements were made for the occupancy of two or three new stations. Mr. Abraham was expected to remove to Kwamapumulo, heretofore an out-station of Unvoti, described in the report of Mr. A. Grout on a previous page. A German missionary, who is desirous of laboring in connection with our brethren, was placed provisionally in charge of a tract of country near Table Mountain, the Inanda location having been enlarged on its north-west corner, since Mr. Marsh left his first station, and hundreds of natives having recently settled in that vicinity. The demand for books was so great, that the mission requested Mr. Wilder to assume the direction of the press till a printer should arrive from the United States. From a letter dated November 25, it appears that he entered at once upon the duties assigned him; and prior to the date just mentioned, fifteen hundred copies of a new hymn-book had been printed, as also an edition of a tract written by Mr. Bryant; and an arithmetic prepared by Mr. Bryant was in the press. Mr. Wilder is now at Umbilo, half an hour's ride from Port Natal. As there were several other posts which it seemed very desirable to occupy without delay, the brethren found it difficult to select one and assign it to Mr. Tyler. His location, therefore, was deferred for three months.

AINTAB.—In a letter dated December 17, Mr. Schneider writes, "Our congregations are large and attentive. Yesterday the house was crowded to overflowing. Quite a number were unable to find a place within doors; and there must have been some twenty new hearers. There have been several additions to our congregation within a few days; and the prospect of further increase is of the most cheering kind."

SMYRNA.—Mr. Riggs says, under date of January 22, "Our Armenian meetings have increased in interest, and somewhat in numbers too, within a few weeks; and one individual indulges the hope that he has become a new man in Christ Jesus. Although we cannot speak with much confidence of these favorable appearances, we regard them as new motives to prayer and effort; and we solicit the prayers of those who love Zion, that the Lord will revive his work here."

BROOSA.—From a letter of Mr. Ladd, dated December 31, the following extract is taken:

"The church here now numbers fifteen members, nine males and six females, one of the latter being a subject of the revival this year in the

female seminary at Constantinople. I am happy to say that they all seem to be united together in brotherly love. There has not been the least difficulty, thus far, with any one of the church members. There has been no complaint respecting any one; nor has there been any difficulty in any church meeting, or in relation to any matter pertaining to the church. And at present there appears nothing like opposition on the part of the Armenians. There is secret opposition, no doubt, and about as much of it as ever; but the Armenians generally seem disposed to treat the Protestants with civility; and many are ready to hold friendly conversation with them in public places. The fact is, great numbers of them are intellectually convinced that the truth is with the Protestants; and it only needs the influences of the Holy Spirit to impress the truth upon their hearts, in order to the gathering of many into the fold of Christ. There are at the present time two hopeful inquirers. Others manifest some degree of interest in the truth, but their case is not so hopeful."

MOSUL.—Mr. Marsh arrived at Smyrna in good health on the 20th of January, on his way to Mosul, after a short and pleasant passage. He was intending to proceed to Beirût with as little delay as practicable, and thence to Scanderoon.

MADRAS.—Under date of December 13, Mr. Winslow wrote that the work of revising the Old Testament in Tamil was completed in November, and that Mr. Spaulding had, consequently, returned to Jaffna. More than half of the Pentateuch is already printed. A page of the new edition, Mr. Winslow says, corresponds to a page of a royal octavo English Bible; "which is a great compression of matter and type, compared with any thing we have had before." The congregations are represented as "good," and the schools appear to be flourishing. Benevolent individuals have given to the mission about nine hundred dollars towards defraying the expense of the schools.

SANDWICH ISLANDS.—The census taken in January, 1849, shows that the population of the Sandwich Islands was at that time 30,641; of whom 1,787 were foreigners and half castes. The island of Hawaii was found to have 27,204 inhabitants; Oahu, 23,145; Maui, 18,671; Kauai, 6,941; Molokai, 3,429; Niihau, 723; Lanai, 528.

From official documents it appears that there are nine English Schools at the Islands, as also six High Schools, the latter having 256 pupils. The number of primary and common schools is 505, in which there are 18,022 pupils.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 13th of March, Mr. John Adams Butler, formerly of South Boston, and Mrs. Butler, of Chelsea, Massachusetts, sailed from Boston in

the bark Hamilton, Captain Hurd, for Cape Town, whence they will proceed to Port Natal to join the South Africa mission. Mr. Butler is expected to take charge of the press, and thus permit Mr. Wilder to give himself wholly to the work of the ministry.

POSTAGE.

The following letter has been received, expressing the views of the Post Master General in regard to the postage of the *Missionary Herald* and *Youth's Dayspring*:

Post Office Department,
Appointment Office, March 9, 1850. }

SIR,—The Postmaster General has examined the copies of the "*Missionary Herald*" and "*Youth's Dayspring*," submitted by you a few days since, in connection with the law regulating the postage on newspapers, pamphlets and magazines.

It would appear, from the contents of the publications in question, that the main object and purpose is, to collect intelligence from various missionary stations, and disseminate the same amongst those who are interested in the missionary cause. Said publications being issued as often as once a month, and devoted to the collecting and disseminating of intelligence, in the opinion of the Postmaster General, are subject to newspaper postage only. By the 16th section of the act of 1845, to entitle a publication to be classed as a newspaper, it must be issued in numbers "consisting of not more than two sheets, and published at short stated intervals, of not more than a month, and convey intelligence of passing events."

You can say to the Postmaster of your city, and others interested, that copies of the "*Missionary Herald*" and "*Youth's Dayspring*" have been submitted to the Postmaster General, and by his direction are to be classed as newspapers in regard to postage.

I am, very respectfully,

Your obt' serv't,

FITZ HENRY WARREN,

Second Assist. P. M. General.

Rev. S. L. POMROY, Boston, Mass.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Gorham, Cong. ch. m. c. 29,36; Rev.	
A. W. F. 10;	39 36
N. Yarmouth, Cong. ch. and so.	12 00
Yarmouth, m. c.	32 58—83 94
Kennebec co. Conf. of chs. B. Nason, Tr.	
Waterville, Cong. so. m. c.	13 00
York co. Conf. of chs. Rev. G. W. Cressley, Tr.	
Acton, Rev. S. Merrill,	11 00
Lebanon, Cong. so. 24,97; Rev. J.	
Loring, 21;	45 97
Sanford, J. Storer, for John Storer,	
Ceylon,	20 00—76 97
	173 91
Bucksport, m. c. 50; Ellsworth, s. s. 5; Mon-	

son, cong. ch. m. c. 17; Rumford, cong. ch. 5;

77 00

Legacies—Gorham, Charles Hunt, by D. C. Emery, Ex'r, (prev. rec'd, 187,50;)

62 50

313 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.

Rindge, Ch. and so. 61,61; m. c. 33; 94 61

Walpole, La. sew. cir. for Ceylon, sch.

25 00

Westmoreland, Ch. and so. wh. and prev. dona. cons. Mrs. Betsey Shaw an H. M. 36,59; for debt,

10; 46 50—166 11

Hillsboro' co. Aux. So. J. A. Wheat, Tr.

Amherst, Gent. 84,49; la. 61,72; m. c. 34,46; 179 67

Hancock, Cong. ch. and so. 31,05; m. c. 31,53; la. 23,45; 86 03

Lyndeboro', I. C. 1 00

Nashua, 1st cong. ch. and so. to cons.

SAMUEL SHEPHERD an H. M. 146 83

Pelham, 1st cong. ch. and so. 26; gent. 18,25; la. 31,72; m. c. 16,74; 92 71—506 24

Merrimack co. Aux. So. G. Hutchins, Tr.

Concord, S. cong. ch. so. wh. cons. N. G. UPHAM an H. M. 100 00

Dunbarton, Cong. so. 15 61—115 61

Rockingham co. Conf. of chs. J. Boardman, Tr.

Candia, Mrs. W. R. 5 00

Londonderry, Pres. ch. and so. gent.

47,82; la. 33,55; m. c. 32,63; wh. cons. JOSEPH CHASE an H. M. 114 00

Windham, Pres. ch. 62,37; Rev. L. T. 10; 72 37—191 37

Stratford co. Conf. of chs. E. J. Lane, Tr.

Farmington, 14 73

Sullivan co. Aux. So. E. L. Goddard, Tr.

Acworth, m. c. 12 63

Cornish, Cong. ch. and so. la. wh. and prev. dona. cons. Miss MELVINA HIGGINS an H. M. 53 72

Newport, Gent. 15,09; la. 16,44; m. c. 35,88; 67 41—133 76

Gilmanston Centre, Cong. ch. and so. 34; m. c. 17 45; Mrs. T. s. a. class, 2,12; W. Stewartstown, &c. 1st cong. ch. and so. 3; s. s. 2; 58 57

Legacies—Orford, Rev. Daniel Campbell, by Rev. George W. Campbell, Ex'r, 200 00

1,386 39

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.

E. Hardwick, Miss U. S. 10 00

St. Johnsbury, E. & T. Fairbanks & Co. 150 00—160 00

Chittenden co. Conso. M. A. Seymour, Tr.

Burlington, Cong. so. 54,25; m. c. 7,75; s. s. cong. 9,12; 71 12

Colchester, Cong. ch. 8 38

Milton, do. 2 00

Williston, W. miss. so. 9 00—90 50

Franklin co. Aux. So. C. F. Safford, Tr.

Enosburg, Gent. 58,67; la. 41,33; to cons. GEORGE ADAMS an H. M. 100 00

Orange co. Aux. So. E. C. Redington, Tr.

Montgomery, Cong. ch. 31

Wells River, Cong. ch. 11; P. P. an Eng. sov. 4,84; 15 84

Williamstown, Cong. ch. and so. 15,40; m. c. 11,46; 26 86—43 01

Rutland co. Aux. So. J. Barrett, Jr. Tr.

Castleton m. c. 29 50

E. Pouliny, Cong. ch. and so. 53,50; m. c. 12; 63 50

Pittsford, Ch. and so. 135,18; m. c. 25 65; 160 83

Rutland, E. par. m. c. 18,98; miss. asso. 131,38; W. par. cong. so. 7,50; m. c. 3,58; 161 34—417 17

Windsor co. Aux. So. J. Steele, Tr.

Chester, m. c. 9; a friend, 1; 10 00

Royalton, Cong. ch. m. c. 35 00

Windsor, Cong. s. s. 1 00—46 00

A friend, 2; Bennington, 2d cong. ch. m. c. 40; 42 00

Legacies—Jericho, Esther Chapin, by M. H. Chapin, 988 68

925 00

923 68

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.

Tufo, Cong. so. 10 00

Boston, S. A. Danforth, Agent,

(Of wh. fr. a friend, 100; Essex-st. ch. s. s. 35,70; a friend, 2; do. 1; juv. miss. so. of Bowdoin-st. ch. 30; J. H. O. for Mikha, of Mosul, 10; J. T. for do. 10; la. Jews' so. for sup. of Mr. Schaffler, 43.) 2,303 93

Brookfield Asso. W. Hyde, Tr.

Holland, m. c. 10; ded. for printing, 5 00

Sturbridge, S. G. Fly, dec'd, av. of gold chain, 5; cash, 20c; two friends, 9; 14 20—19 20

Essex co. North, Aux. So. J. Caldwell, Tr.

E. Haverhill, E. Tufo, dec'd, 5 00

Ipswich, 1st par. coll. 61,27; m. c. 53,73; Rev. C. K. 137; 116 37

Newburyport, A lady, 10 00—131 37

Essex co. South, Aux. So. C. M. Richardson, Tr.

Gloucester, J. P. Trask, 10 00

Hampshire co. Aux. So. J. D. Whitney, Tr.

Hadley, Russel ch. m. c. 22 00

S. Hadley, m. c. 11; T. L. for sup. of Mikha, at Mosul, 10; Miss M. C. W. for do. 5; J. D. R. for do. 1; 27 00—49 00

Harmony Conf. of chs. W. C. Capron, Tr.

Webster, Cong. ch. 29 00

Westborough, Evan. ch. and cong. 118,90; a mem. of do. for debt, 50; 168 90—257 90

Middlesex South Conf. of chs.

Lincoln, la. miss. sew. cir. 72 00

Southboro', Pilgrim evan. ch. 13,72; m. c. 8,54; 22 26

W. Needham, Cong. ch. and so. m. c. 30 00—114 26

Norfolk co. Aux. So. Rev. S. Harding, Tr.

Brookline, A friend, 10 00

Medway, do. 10 00

Roxbury, Eliot ch. and so. gent. 319; la. 160,51; m. c. 14,86; 494 37

Stoughton, 1st cong. ch. m. c. 53 50—567 87

Pilgrim Aux. So. J. Robbins, Tr.

Kingston, 2d cong. ch. and so. 9 54

Marshfield, 1st do. 24 50—34 04

Taunton and vic. Aux. So.

Berkley, Cong. ch. and so. 15 60

Fall River, A lady, 10 00

Taunton, Trin. cong. ch. and so. (of wh. to cons. Miss FRANCES E. SPROAT an H. M. 100.) 175; 1st so. a friend, 4; Spring-st. ch. 8; 187 00—212 60

Worcester co. Central Asso. A. D. Foster, Tr.

Worcester, P. Goddard, for debt, 500 00

Worcester co. North, Aux. So. B. Hawkes, Tr.

Phillipston, Mr Perkins's so. 5 00

Templeton, A friend, 2 00

Westminster, Coll. 51 63—58 63

4,968 80

Billerica, Ortho. cong. ch. 15; Cambridgeport, 1st evan. ch. and so. to cons. JAMES M. CUTTER and Mrs. HARRIET W. CUTTER H. M. 200; Chelsea, Winnisimmet ch. and so. m. c. 51,83; E. Cambridge, m. c. in evan. ch. 10,78; Malden, 1st ch. m. c. 82,05; Nantucket, 1st cong. ch. and so. for miss. to China, 242,79; Newton, Eliot ch. and so. for debt, 100; S. Andover, two classes of s. s. scholars, 3; Waltham, Mrs. R. J. 10; Weston, Miss M. Fiske, for Nestorian ed. 20; 737 45

5,006 25

Legacies.—Ashfield, David Vincent, by David Vincent, Ex'r, 25; Salem, John B. Lawrence, by Chas. Lawrence and A. L. Peirson, Ex'rs, (prev. rec'd 1,180,71), 74.49; Sturbridge, Zenas Dunton, by C. G. Allen, Ex'r, 50;

149 49

5,155 74

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr. Ridgefield, 1st cong. ch. s. s. for sup. of a boy at Gaboon miss.

10 00

Hartford co. Aux. So. A. W. Butler, Tr. Avon, by Rev. I. Bartlett, E. Hartford, Cong. ch. s. s. for Bebek sem.

5 00

20 00

23 15

Hartford, Centre ch. m. c. 6,83; S. ch. a. bal. 6;

19 83

10 00

W. Hartland, L. M. Windsor, Rainbow so.

4 80

Windsor Locks,

51 27—127 05

Hartford co. South, Aux. So. H. S. Ward, Tr. Middletown, 1st so. gent. and la.

45 00

Newington, Mrs. L. B. 3; Mrs. L. G. 2; Upper Middletown, Gent. 40; la. to cons. Rev. George A. Bryan an H. M. 51,61; m. c. 20,89; s. s. 4,98;

117 48—167 48

Litchfield co. Aux. So. C. L. Webb, Tr. New Milford, Cong. ch. and so.

211 95

196,70; la. mite so. 15,25; Norfolk, W. E. C.

2 00

Salisbury, Cong. ch. and so.

97 50

Winchester, 1st ecc. so. coll. 8; m. c. 12; Rev. J. H. D. 56c.; Mrs. J. H. Dill. (of wh. for debt 10,) 15;

35 56—347 01

Middlesex Asso. S. Silliman, Tr. Hadlyme, Gent. and la. 40; m. c. 29,50;

60 50

N. Lyme, m. c. 10,50; la. 17,50; Saybrook, 1st cong. ch. m. c. 20,31;

28 00

73 31

gent. and la. 53; Westbrook, m. c. 38,11; gent. and la. 41,43;

79 54—241 35

New Haven City, Aux. So. A. H. Maltby, Agent.

Fairhaven, Cong. ch. and so. 252,37; Rev. B. Hart, 25;

277 27

New Haven, N. ch. and so. (of wh. fr. Timothy Bishop, wh. and prev. dona. cons. him an H. M. 60; W. Johnson, 50, E. H. Bishop, wh. and prev. dona. cons. him an H. M. 50,) 317; 1st ch. and so. 99;

s. s. in do. for miss to Syria, 18,70;

3d ch. and so. 3; Yale coll. m. c. 5,06; 3d ch. do. 6; union do. 22,82;

Chapel-st. ch. s. s. for sup. of boy at Madura miss. 20;

521 58—793 85

New Haven co. East, Aux. So. A. H. Maltby, Agent.

Madison, m. c. N. Guilford, Cong. ch. and so.

34 43

30 00

North Haven, do. N. Madison, do.

30 65

30 32

Wallingford, do.

47 42—172 89

New Haven co. West, Aux. So. A. Townsend, Jr., Tr.

Birmingham, Cong. s. s. for hea. chil.

11 04

Naugatue, New London and vic. Aux. So. C. Chow, Tr.

42 18—53 29

Groton, Cong. ch. 5; m. c. 11; Mystic Bridge, s. s. for ed. of hea. chil. Ceylon.

2 00

New London, 1st cong. ch. 92,16; gent. to cons. Rev. T. O. Lord and Rev. J. B. Goldsboro of Salonica, Turkey, H. M. 100; la. 26,50; m. c. 81,75; 2d cong. ch. 202,07;

563 48—580 48

Norwich and vic. Aux. So. F. A. Perkins, Tr. Colchester, Gent. 21,89; la. 72,75;

m. c. 44,43;

142 00

Norwich, 2d and Main-st. m. c. 6,77; an indiv. 9; ten boys in Mr. Abbott's sch. 5,30;

20 97

Salem, Coll.

43 75—205 73

Tolland co. Aux. So. J. R. Flynt, Tr. Rockville, Juv. miss. asso. of 1st cong. ch. for Rev. H. M. Scudder, Madras.

20 00

Union, Cong. ch. and so. Vernon, N. O. Kellogg, 100; ack. in Feb. Her.

17 00

—37 00

Windham co. North, Aux. So. J. B. Gay, Tr. Killingly, Westfield so. gent. 80,85;

200 00

la. 44,69; m. c. 74,46; N. Woodstock, Village Corner miss. asso. and m. c.

138 75—338 75

3,079 73

Legacies.—Greenwich, Miss Esther Howes, by A. Merwin, 50; Middletown, Miss Mary M. Hubbard, by E. G. Hubbard, Ex'r, 100;

150 00

3,229 73

RHODE ISLAND.

Little Compton, A friend, 10; juv. miss. so. for debt, 2,38; Newport, united cong. ch. m. c. 50; la. 70,30; s. s. 7; wh. cons. Stephen Canoon an H. M., Providence,

Richmond-st. ch. and cong. (of wh. fr. J. Kingsbury's Bible class of young men to cons. Mrs. John Kingsbury an H. M. 135,50,) 607,88; High-st. ch. 104,08; m. c. 39,38; fem. miss. so. 79,56; 4th cong. ch. 70; E. W. F. 12; J. H. W. 10; S. S. W. 6; Miss A's s. s. class, 4; J. Putney and fam. 18; (of wh. to cons. William L. Fessier an H. M. 100;) chil. 6,10; Miss E. W. 1,62; Miss —, 1; little girl, 10c.; Warwick, 1st evan. cong. ch. m. c. 15;

1,114 38

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.

Auburn, Lady and niece, 3; Hetta, 2; Miss P. s. s. class, 1;

6 00

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

An indiv. Bloomingdale, R. D. ch. m. c. for Amoy chapel.

5 00

Coxsackie, R. D. ch. m. c. 11; la. 31; 42 00 Ellenville, R. D. ch. 67,39; s. s. for ed. of Samuel B. Ayres and Sarah H. Ayres, Ceylon, 40;

107 39

Geneva, R. D. ch. Ithaca, do.

93 53

65 38

Kinderhook, do. Lishuskill, do. la. sew. so.

150 00

116 51

Lodi, do. m. c. New Utrecht, R. D. ch. m. c. 110;

65 64

133 00

s. s. 13; two la. 10; New York, A mem. of La Fayette R. D. ch. for debt, 150; R. D. ch. Franklin-st. 46,03; Collegiate ch. m. c. 41,40;

237 43

Tarrytown, R. D. ch. m. c. 11; s. s. 12;

23 00

West Troy, Miss. asso. of R. D. ch. for Eliza Ann Tyler, Ceylon, 20;

40 00

for sup. of hea. youth, Mt. Lebanon, Syria, 20;

40 00

1,093 83

Ded. paid Mr. Schenck, 62,41; postage, 23c.;

62 64—1,031 19

Buffalo and vic. J. Crocker, Agent. Buffalo, 1st pres. ch. 356,25; N. pres. ch. 100;

456 25

Geneva and vic. C. A. Cook, Agent. Barre Centre, Cong. ch. 5; M. P. 5;

10 00

Castleton, do. Huron, Pres. ch.

3 75

20 00

Newark, m. c. Palmyra, Pres. ch. 35; R. G. Parker, wh. and prev. dona. cons. him an H. M. 15; Rev. H. Eaton, 20;

16 75

70 00

Romulus, Pres. ch. Rushville, Cong. ch. 32,48; S. M. 11;

70 00

43 48

233 98

Ded. disc.

15—233 83

Greene co. Aux. So. J. Doane, Tr.	
Catskill, J. D.	2 00
Durham, by Rev. T. W.	5 00
Hunter, Pres. ch.	10 00—17 00
Monroe co. and vic. E. Ely, Agent.	
Knowlesville, Pres. ch.	6 00
Mendon, do.	26 00
Ogden, 1st do.	53 19
Parma Centre, Pres. ch.	10 25
Pittsford, do.	45 00
Rochester, 1st do. 174,94; Washing-	
ton-st pres. ch. m. c. 55,32;	230 96
Webster, Pres. ch.	12 56—283 26
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
(Of wh. fr. J. K. Myers of pres. ch. University place, to cons. Mrs. SARAH L. MYERS an H. M. 100; W. M. Halsted, wh. cons. Miss CORNELIA JOHNSON an H. M. 100; Brooklyn, S. pres. ch. m. c. 43,03; juv. miss. so. to ed. a child under Mr. Wilson, Gaboon miss. 25; Armstrong, juv. miss. so. 10; young la. miss. so. in Mrs. and Miss Fitch's school, to ed. a girl in Canton, China, 41,16; Mrs. I. C. 4,83;)	989 28
Oneida co. Aux. So. J. Dana, Tr.	
Clinton, Four chil. of Mrs. C. for ed. of four chil. in Ceylon, 4; chil. of s. s. 1;	5 00
Madison, Cong. ch. 63,71; L. N. R. 10; la. cent so 1,04;	74 75
Mount Vernon, Pres. so.	23 00
Utica, 1st pres. ch. m. c. 18,35; J. Dana, 50. Miss Kelly's fem acad. for hea. chil. in Ceylon, 35,50; a widow's mite, 50c.; W. B. for ed. of a little boy, 52c.;	104 87
	207 62
Ded. disc.	75—206 87
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, m. c. 2,50; s. s. 13;	15 50
Springfield, ch.	28 90
Westford, do.	50 00
Worcester, do.	3 00—97 40
Plattsburg and vic. L. Myers, Tr.	
Champlain, Pres. ch. 85,84; Mrs. Hubbard and sons, for Frederick E. Cannon, Ceylon, 20;	105 84
Malone, pres. ch. 97,83; juv. miss. so. for boy at Ahmednuggur, 16; 113 83—219 67	
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Brasher Falls, Pres. ch. E. S. Hubbard, 20; C. S. Hubbard, 15; J. H. and wife, 5; Miss D. 2; L. M. 2; an only son, dec'd, 1; a friend, 50c.;	45 50
E. Stockholm, Cong. ch. m. c. 5,30; E. H. and wife, 10; indiv. 8,50;	23 80
Helena, Pres. ch. 2; a friend, 32c.;	2 32
Henrietta, Cong. ch.	8 12
Hopkinton, do. 3,50; m. c. 26,14; D. D. 1; Z. C. 5;	37 64
Lawrenceville, Cong. ch.	1 00
Madrid, do.	18 00
Pierpont, m. c.	3 10
Pottsville, Pres. ch. 63,60; a friend, 2; Rev. H. Foot, Syria, by C. M. Foot, 10;	75 60
Waddington, Cong. ch. m. c.	1 40—216 38
Syracuse and vic. J. Hall, Agent.	
Baldwinsville, Pres. ch.	3 00
Syracuse, Sch. chil. 2; M. P. & L. W. Myers for hea. chil. in Ceylon, 2; 1st pres. ch. 115,61;	119 61
Preble, Rev. M. H.	5 00—127 61
Washington co. Aux. So. M. Freeman, Tr.	
Whitehall, Pres. ch. for Bebek rem.	33 00
Watertown and vic. Aux. So. A. Ely, Agent.	
Dexter, ch.	6 55
Watertown, 1st ch. 171,40; m. c. 90,03;	261 43
Miss Bailey,	2 50—270 48
	4,388 22
A lady, 11; Albany, 4th pres. ch. 100; Astoria, G. H. for New Tes. for a Priest at Mt. Olympus, 25c.; Benton, R. R. 5; Glen's Falls, 1st pres. ch. indiv. 63; Mrs. E. H.	

Rosecrans, 90; L. B. B. 10; Groton, Miss H. C. 2; Hastings, W. H. S. 6; Jefferson, pres. ch. 18; Kingsboro, Dr. Yale's ch. and so. W. J. Heacock, to cons. Mrs. MARION L. HEACOCK an H. M. 110; S. G. Hildreth, wh. cons. SIDNEY S. PLUMER of Gloverville an H. M. 100; Mr. and Mrs. C. Mills, 75; S. S. Mills, 52; D. C. Mills, 50; E. Leavenworth, 16; E. L. B. 10; H. S. 10; J. S. 10; W. W. 10; D. S. T. 10; Rev. Dr. Yale, 10; A. H. 10; D. McG. 10; Mrs. S. L. 10; E. L. 10; J. G. 6; indiv. 58,43; young gent. 29; young la. 23; Little Falls, 1st pres. ch. m. c. 18,50; Mrs. L. 5,30; Lexington, N. T. 10; Manlius, Mr. D. 5; Marbletown, a friend, 5; Meredith, coll. by Rev. O. French, 16,71; Minaville, a col'd fem. 10; Panama, pres. ch. to cons. Rev. O. D. HIBBARD an H. M. 50; Patchogue, cong. ch. 6,25; Rome, a friend, for Derick L. Boardman and John Boardman, Ceylon, 40; Salisbury, pres. ch. 14,25; Schenectady, pres. ch. A. and E. B. 10; Mrs. H. for Ceylon, 5; Mrs. S. for do. 5; Two ladies for a hea. child in Ceylon, 10; Samuel for hea. child. 1; Somers, pres. ch. 8,16; la. 2; Spencertown, W. J. Niles, wh. and prev. dona. cons. WILLIAM NILES an H. M. 50; Springfield, Mr. Cochran's ch. and so. 12; Troy, 1st pres. ch. 99,28; W. Groton, Miss M. A. C. 3; J. S. 1; m. c. 1; V. G. 1; Wallonsburgh, pres. ch. and cong. 16;	1,962 73
	5,550 95

Legacies—Riga, Samuel Baldwin, by Rev. C. Hall, 176,25; dis. 1,30; (prev. rec'd, 74,25.)	175 05
	5,726 00

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.	
Bloomington, R. D. ch. m. c. 33;	
coll. 17;	50 00
New Brunswick, 2d R. D. ch.	39 00
Van Vorst, 1st R. D. ch. m. c.	23 24
Whitehouse, R. D. ch. miss. so.	97 00—139 24
Caldwell, pres. ch. hal. 1,50; Elizabethtown, R. T. H. Jr. 2,50; Freehold, a lady, 5; Madison, pres. ch. 94,79; m. c. 37,21; indiv. 45; Newark, High-st. ch. s. a. class, 1; Plainfield, 2d pres. ch. 17,50; Rahway, Mrs. M. E. L. for a house of worship in Trinapooanum, S. India, 3;	137 50
	276 74

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Philadelphia, 1st Ref. D. ch.	100 00
Aranat, cong. ch. 3; Belmont, Welsh cong. ch. 15; Carbondale, do. 36; Girard and Fairview, chs. 15; Hamiltonville, 1st pres. ch. 16; Harrisburg, 1st pres. ch. 224,34; eight chil. 5,69; Philadelphia, 1st pres. ch. H. 50; do. for debt 50; C. P. Bayard, 20; Vanuxen, for debt, 5; Clinton-st. pres. ch. Mr. C. 5; a friend, 5; Western pres. ch. 42,51; B. 10; Rev. J. L. Bartlet, 11,50; Philadelphos, 50; Pottsville, Welsh cong. ch. 14; Troy, S. W. P. 5; Williamsport, 2d pres. ch. (of wh. and prev. dona. cons. ELIAS S. LOWE an H. M. 50;) 74,14;	657 18
	757 18

MARYLAND.

Baltimore, Fem. mite so for Elizabeth E. Cemm, Hannah D. Wynn, William S. Plumer, John G. Morris, Thomas Atkinson, Abigail Purviance, Letitia Backus, George W. Musgrave, John L. Wwart, Margaret A. Baker, Julia M. Ridgely, Jane S. Purviance, Mary Anne Armstrong, Margaretta E. Armstrong, ea. 20; for dest. beneficiaries, 10; St. John's ch. Liberty-st. 40;	330 00
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DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 202,40; juv. miss. so. 50; 2d pres. ch. 63; 4th do. 64,15;

379 55

VIRGINIA.

Richmond and Vic. Aux. So. S. Reeve, Tr. Richmond, Miss. so (of wh. fr. S. Reeve, to cons. DAVID I. B. REEVE an H. M. 100.)

215 00

NORTH CAROLINA.

Salisbury, J. G. Cairns, for Isabel M. C. Cairns, Ceylon, 10; for James W. Cairns, do. 10;

20 00

GEORGIA.

Lexington, Youth of Mecon acad. 15; Monticello, WILLIAM S. HURD wh. cons. him an H. M. 100;

115 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr. Farmers' College, Rev. R. H. Bishop, for miss. to Syria, 15; Chiviot, fam. coll. 4,50; Cincinnati, 3d pres. ch. s. s. for Rev. D. M. Wilson, Syria, 50; m. c. 6,10; Vine-st. cong. ch. m. c. 6,37; 1st metho. cong. ch. m. c. 12,89; Dr. Pulte, 20; Lebanon, J. C. 6;

120 67

Western Reserve Aux. So. Rev. H. Coe, Agent. Aurora, 23,36; Austinburg, 9; Brecksville, 4,35; Brownhelm, 11,74; Claridon, 35; Elyria, 25,45; H. E. 10; E. DeW. 10; H. P. 10; Rev. D. A. G. 10; Funnaco, s. s. 50c.; Grafton, Rev. G. C. J. 5; juv. miss. so. 3; Hartford, 1; Rev. B. F. and fam. 7; Hudson, Wes. Res. coll. 13,55; Rev. E. P. B. 10; Rev. C. L. 10; Rev. H. N. D. 10; Prof. H. J. 10; Huntington, 8,08; SPENCER CLARK, wh and other dona. cons. him an H. M. 50. M. and G. K. 2; la. miss. so. 7,63; Litchfield Sc. Mesopotamia, E. L. 5; Middlebury, 28; Mill Grove, m. c. 5; Vienna, 8; Warren, wh. and prev. dona. cons. Mrs. MARY E. CLARK an H. M. 69,83; Wellington, 25,89; Rev. A. R. Clark and wife, 20. S. Pelton, dec'd, 25; la. 4; Windham, a friend. 3; Youngstown, 14,16; Columbia, Miss L. Fitch's sch 5; Jersey, s. s. 77c.; Kirtland, Rev. T. C. 10; South Salem, ch. for Dakota miss. 165; Tallmadge, M. C. 10;

498 79

190 77

810 23

INDIANA.

By G. L. Weed, Tr. Evansville, Juv. fem. miss. so. for Eliza Tappan Drew, Ceylon, 102, wh. cons. Mrs. E. T. Drew an H. M., Indianapolis, 2d pres. ch. 141; Danville, Rev. A. J. 5; Lawrenceport, coll. 4,20; Livonia, do. 3,80; Newport, chil. of D. A. J. for Gaboon miss. 1,50; Rochester, s. s. of pres. ch. 6,50;

91 00

264 00

ILLINOIS.

Albany, 1st cong. ch. 2,50; Jerseyville, Mr. Wood's ch. 30; Mendon, s. s. for sup. of two chil. at Madura, 13; Monticello, J. W. T. dec'd, 50c.; Rock Island, pres. ch. 2,75; Spring Creek, ch. 12; String Prairie, by J. A. W. 5; Warsaw, pres. ch. m. c. 9;

74 75

MICHIGAN.

Adrian, 1st cong. ch. 50; Cold Water, pres. ch. m. c. 7,50; Grand Haven, s. s. 5,50; Miss M. A. W. 5,50; a friend, 12; Hillsdale, pres. ch. m. c. 5; s. s. 65c.; La Peer, pres. and cong. chs. m. c. 4,67;

90 82

WISCONSIN.

Lisbon, L. R. 10; Rochester, W. B. 1; Milwaukee, 1st pres. ch. 25;

36 00

IOWA.

Farmington, Cong. ch. m. c. 3; Fort Madison, W. A. T. 1; Keokuk, pres. ch. m. c. 1,05; chil. 5,80;

10 85

MISSOURI.

Bowdard, J. A. R. 10; St. Louis, sub. and m. c. 361,40; J. R. for debt, 5; a s. s. miss. 30c.; S. E. M. and chil. 6;

382 70

KENTUCKY.

Paris,

10 00

TENNESSEE.

Farmington, T. J. H. 1; Knoxville, 2d pres. ch. m. c. 69,25; Mount Horeb, ch. 5;

75 25

MINNESOTA TERRITORY.

Fort Snelling, G. S. Loomis, U. S. A.

65 00

OREGON TERRITORY.

Oregon City, by Rev. G. H. Atkinson,

25 00

IN FOREIGN LANDS, &c.

Dwight, Cher. na. m. c. (of wh. fr. G. W. 8,45); 11 00
Mt. Pleasant, Choc. na. ch. and cong. 10 00
Park Hill, Cher. na. m. c. 11 31
Sandwich Islands, Hilo ch. 441; Wai-moa ch. for debt, 35; 476 00—508 31

Donations received in February, (of which to liquidate the debt, \$907,38; prev. rec'd, \$46,331 70.)

\$21,533 67

Legacies,

\$762 04

\$22,295 71

By TOTAL from August 1st to February 28th,

\$141,385 86

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, \$623 20

DONATIONS IN CLOTHING, &c.

Chagrin Falls, O. Axes, fr. H. White, 14 00
Derby, Vt. A box, fr. fem. miss. sow. so. 27 70
Ellington, N. Y. A bundle and a box of pork, &c. received at Alleghany miss. 7 00
Grafton, O. Clothing, fr. juv. miss. so. 7 00
Little Valley, N. Y. A bundle fr. indiv. rec'd at Alleghany miss. 7 00
Montgomery, Vt. A bed-quilt and socks fr. fem. benev. so. in cong. ch. 3 80
Mt. Pleasant, Choc. na. Provisions, fr. indiv. 10 00
Napoli, N. Y. A bundle, fr. indiv. rec'd at Alleghany miss. 7 00
Newbury, Ma. Parker River Village, fem. res. so. for ind. miss. 20 55
Philadelphia, Pa. 20 Primitive Church, fr. Rev. Dr. Coleman 20 55
Randolph, N. Y. A bundle, fr. indiv. rec'd at Alleghany miss. 7 00
So. Deerfield, Ma. A bundle, fr. la. for Mr. Riggs, Lac-qui-parle 30 38
Wellington, O. Clothing, fr. la. miss. so. 30 38

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.